GOODALL'S

Guide to . .

Glastonbury,

INCLUDING—

A BRIEF HISTORY OF ITS MONASTIC BUILDINGS,

AND THE

DRIC VILLAGE AT GODNEY MARSH.

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GOODALL'S

GUIDE

TO

GLASTONBURY,

INCLUDING A BRIEF

HISTORY OF ITS MONASTIC BUILDINGS,

By G. W. WRIGHT.

SIXTH EDITION.

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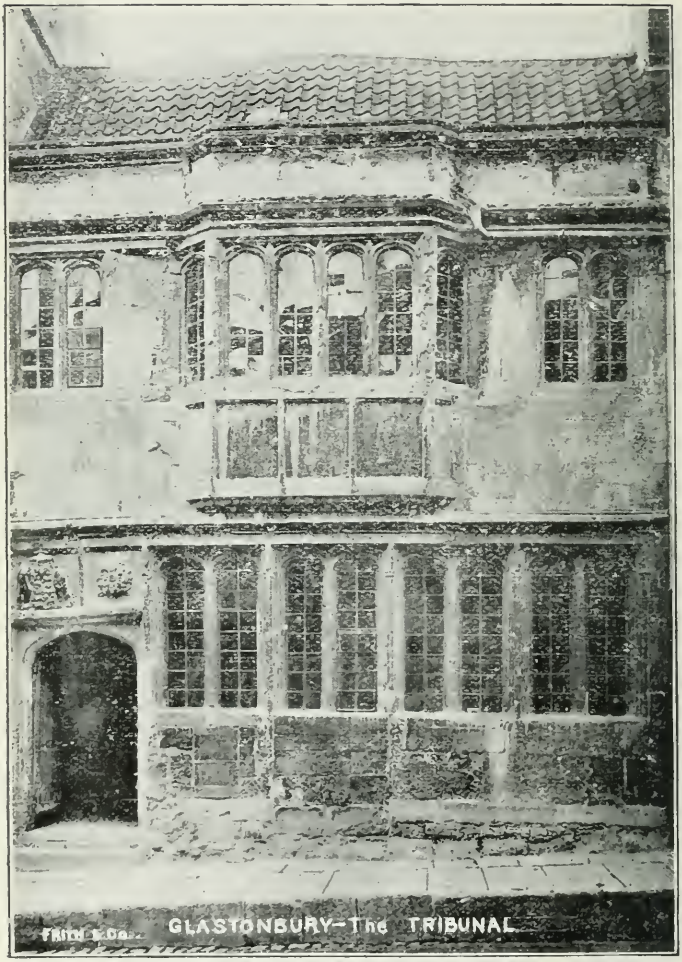
GLASTONBURY—THE MARKET PLACE
J.V.

GLASTONBURY ABBEY—INTERIOR OF St JOSEPH'S CHAPEL.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GLASTONBURY—The TRIBUNAL

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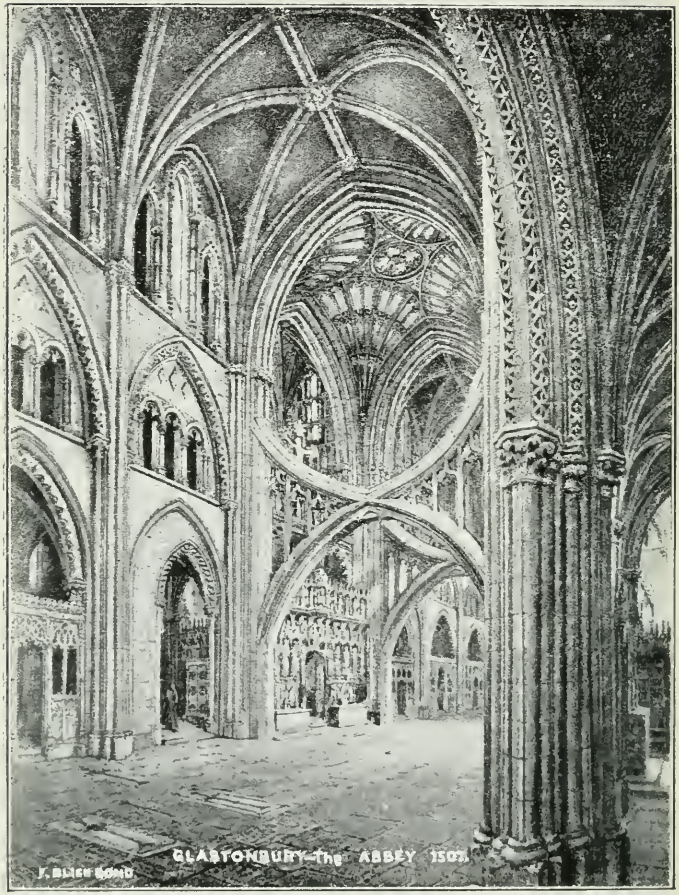
GLASTONBURY ABBEY—St. JOSEPH'S CHAPEL. S.W.


GLASTONBURY—the ABBEY 1503
F. BLIGH BOND

GLASTONBURY.

GLASTONBURY is a town of about 5000 inhabitants, possessing many attractions, situated in the very centre of Somersetshire. Approached from the Railway Station, Weary-all-Hill is to the right and the town in the front, but unfortunately the most favourable impression of the latter is not obtained by this route. Benedict Street, through which the visitor passes, being narrow and unimposing. Still the railway is of great importance to the town. Fifty years since, the road being a direct one from London to Bridgwater, Taunton, and Exeter, many stage coaches passed through the town, which must have enlivened it, these however fell off one by one as the railways increased, and for a time the place declined in prosperity, but since the opening of the Somerset and Dorset Line, the number of inhabitants has become greater, and trade has increased.

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Glastonbury is 132 miles from London, twenty-four from either Bristol or Bath, fourteen from Bridgwater, six from Wells, and nine from Shepton Mallet. The Somerset and Dorset Line, upon which the town is placed, is worked by a joint committee of the Midland and London and South Western Railway Companies. The service of trains is therefore very perfect to and from the Midland and Northern Counties, via Bath and the Midland Railway. The service of trains is also good to and from London, Weymouth, Bournemouth, Poole, Swanage, Exeter, &c., by the London and South Western Railway, via Templecombe. The main line of the Great Western Railway also joins the Somerset and Dorset Line at Highbridge. Glastonbury is about twelve miles from the Bristol Channel, at Burnham, and has also the sea-side towns of Weston-Super-Mare and Clevedon within easy reach.

As a health resort, Glastonbury stands out prominently. It has been placed under a most efficient scheme of drainage; it is well paved, and well lighted; and the water supply, which is under the superintendance of the Town Council, is very good and abundant. Situated as the town is, upon the slope of the hills at the east end, it is easily drained, and is clean, and the inhabitants live generally to a good old age, the death rate being as low as 13·9 per 1,000—lower than any other town in the county.

The visitors will at once be struck by the picturesque position of the place, nestling as it

does at the foot of, and gradually rising up the sides of the hills that form the background. The most prominent object is the Tor Hill, with the tower of the old church, of very early construction, rearing its head above the town as if keeping watch as a sentinel over it. At the back, up which the town itself rises, may be seen Edmund's Hill, which we presume will lead us back to the date of one of the Edmunds, both of whom found a last resting place in the Abbey. And between the Tor and Edmund's Hill rises Chalice Hill, where legend says the cup of the Last Supper was buried by Joseph of Arimathea; and at the right is Weary-all-Hill, famous for the original home of the Holy Thorn. The town lies reposing under these hills, and the two churches rise from among the houses, forming beautiful objects in the landscape, while the range of Mendips rises in the background, stretching towards and losing itself in the Bristol Channel. Viewed from higher ground, it will be seen that the town was originally built in the form of a cross: High Street, Bove Town, and Benedict Street forming the stem, while Magdalene and Northload Streets would each form an arm; and it may be but a fancy, but if so it is a pretty one, that if this were the design, the higher or St. John's Church, and the lower or St. Benignus' would represent the positions respectively of the heart and head of the Crucified One.

Stretching away to the west lies a vast expanse of low moorland, which extends to the Bristol Channel, and to the south in this plain rise the Polden Hills, beyond which is Sedgemoor, extending towards Bridgwater and Taunton, the scene of the last battle on British ground, where Monmouth made his unsuccessful struggle for the throne. These moors are a source of much interest to the Naturalist and Archæologist, and they form a characteristic feature in the history of the town. Here much peat is dug, which is an article of large consumption by the inhabitants. and forms a profitable source of industry to very many. There is no doubt that many parts of this tract of land are, especially near the sea, below high water mark, and the land is therefore necessarily protected by a sea wall; and within the last 300 years, on the occasion of a severe storm, the wall broke, and the wind tending to drive the water inland, it reached the lower or St. Benignus' Church. Mr. C. W. Dymond appears to think this sea wall is of very ancient date, and that a road found passing from Brent Knoll to Highbridge and onward, is even pre-Roman: and he justly observes, it is not likely either the Romans or the Britons would have made such a road unless they had protected it by a sea wall, as it is considerably below the water at high tide. The road was evidently in communication with the British camp, on the top of Brent Knoll.

This appears reasonable, but on the other hand we know that in early British days, all this district, from the Bristol Channel to Glastonbury, was covered with water, or in a marshy condition, so that the higher lands formed a series of islands, of which, that of Glastonbury was the principal. Besides this there were the Islands of Meare, Beckery, Athelney, and others; and even to the present time the isolated conical hills around Godney are known as "The Isles." Looking from comparatively high ground, it is easy to conceive how the land around might have been covered with water, and our town be only an island. Only on one side was it open to the attack of an enemy—on the East, on the road to Shepton Mallet. This spot is marked by a raised earth-work, about fifteen feet high, extending a considerable distance on either side of the road, and it was without doubt intended as a means of defence. Its age is very uncertain, but it is thought to have been prior to the Roman period. The Hamlet close by is called Haviatt, which means "a gate," and it is likely one was formerly placed here, and that the village was protected by the fortress. The earthwork is known as Ponter's Ball—Ball or Vall, apparently pointing to the existence of a wall.

In old British days the island was called Ynyswytryn *i.e.* "Inis vitrea," the island of glass. After much underwood had been cut away, and apple trees grew luxuriantly, it became "The Isle of Avalon," "Avalla," being an apple—The Isle of Apples. By some, the present name of Glastonbury

is supposed to be the anglicised form of the original name—the Glassy Island, but Professor Freeman suggests that no such poetic idea attaches to it, and that the name simply arose from one Glœsting, who having lost his sow, found it near the old church, and becoming enamoured with the place in consequence of the richness of its pasturage, and the general fruitfulness of the land, he determined to bring his family and settle there; and thus it became the Burgh of the Glœstingas, or Glœstingaburgh.

Of its ancient fruitfulness, Camden translates an ode relating to the island as follows:

"O Isle of Apples! truly fortunate,
Where unforced fruits and willing comforts meet,
For there the fields require no rustic hand,
But nature only cultivates the land;
The fertile plains with corn and herds are proud,
And golden apples shine in every wood."

And Tennyson, in his Arthurian Idylls, as poetically speaks of it as

"The island valley of Avilion,
Where falls not hail, or rain, or any snow,
Nor even wind blow loudly, but it lies
Deep meadowed, happy, fair, with orchard lawns,
And bowery hollows, crowned with summer sea."

Several relics of the early days of our town are still existing. We are in the habit of looking upon the Old Wells Road, or "The Old Wells Way," from Bove Town to the Railway Bridge on the Wells Road, as Roman, if not British; probably it is the latter, as the British rather sought the high places in which to make their roads, while the Romans made them straight from

point to point, with more laborious art. And the Old Road, from Glastonbury to Northover, on the eastern side of Weary-all-Hill, is undoubtedly of the same character. This road was formerly continued across the fields to the left of the present one, and in a direct line to the church at Street. "Where it crossed the River Brue, it has been laid open, and exhibited a road resting on the peat, supported by upright poles, then covered by a coating of brushwood, and on this was laid a thick coating of stones, while many heavy oak timbers were used in the part examined, which may indeed have been the head of the true Roman Pons Periculosus." Mr. Morland is of opinion that this is a Roman road, because it passes in a direct line to the Church, and because it is also in almost a direct line with the paved Roman road at Littleton; and among the timbers were some with sharply cut oblique mortices, which would scarcely have been made at an earlier date. On the road to Street is a bridge which still retains the ancient name of Pomparles, Pons Perillous, or Pons Periculosus.*

An old road has already been noticed as passing from Brent Knoll to Highbridge and onwards; and there are several others of a somewhat similar character in the moors, resting on the peat. One has been traced from the island of Meare to Burtle, of which Mr. C. W. Dymond gives an interesting account. Near the keeper's house it was found

* Mr. J. Morland, in "Records of proceedings of Glastonbury Antiquarian Society."

seven feet below the surface, but as it nears Burtle it was not more than two feet. It runs through peat, which is said to extend to a depth of eleven or twelve feet below the road. It is called the Abbot's Way, and is constructed of rude slabs "split from trees by wedges." These slabs generally measured four feet nine inches long, six to nine inches wide, and two to four inches thick, and were laid with the smoothest surfaces uppermost. They were held down by two lines of stringers of small whole timber, one-and-a-quarter inches to two inches in diameter, and four feet to six feet six inches apart, laid end to end with flat joints, and kept in place by pegs of the same diameter, twenty to twenty-two inches in length, with flat heads, being rudely pointed at the lower end as with a blunt axe. These were driven into the peat about three feet from each other at the outside of the stringers, which were probably attached to them by means of withes, as no trace of nail hole or pin is visible. The width of the road varied from three feet ten inches, to four feet four inches. The pegs and stringers were of birch; some of the slabs were also of birch, and some of alder. The wood was somewhat decayed, but some of the cross pieces were sound, and exhibited the natural colour, grain, and texture.

The name "Abbot's Way," appears to point to the road having been laid down when the Abbey was in full power, from 670 to 1545. Supposing this true, still it would appear that the road must have been made for secular rather than ecclesiastical

uses, as the churches the Abbey served, viz.:— Chilton, Catcott, Edington, Greinton, Sutton, Stawell, and Moorlinch, are all on the borders of the Moor, and are accessible without crossing it. The road was found by a farmer while cutting a rhine, in 1824, and was known only to him and his men till 1864; and the farmer says it was always known by the name of "The Abbot's Way." Were we able to calculate by any settled law the rate at which the turf grew, and by adding to the time it took to grow below the road, the time since drainage has been used, we might approach its probable age. But the growth of peat is said to vary from six inches to two feet in a century. Then again we should like to be able to explain why it should be seven feet below the surface in one place, and within a mile only two feet.

Glastonbury is a corporate town, its Charter of Incorporation dating from 1705, when it was granted by Queen Anne at the instigation of Peter King, and provides for a Mayor, Recorder, Town Clerk, eight Aldermen, and sixteen Councillors. Peter King was a member of an old Glastonbury family, which family by industry and frugality, had acquired some property in the place, during the seventeenth century. Jerome King, Peter's father, was born, it is supposed, in the Manor House, situated in Northload Street, of which nothing now remains but some four walls, used for some years past as the Pound for Glastonbury Twelve Hides. He left Glastonbury and became a thriving man of business at Exeter, as a grocer and dry-salter; but he either

bought or inherited land in Glastonbury. He had an only son, a sharp lad, who was to have succeeded his father in his business; but he left the grocery for study in the University at Leyden, and was called to the Bar in 1698, acquired a large practice, and eventually became Lord Chancellor of England. He appears to have often visited his relatives in Glastonbury, and to have felt great interest in the town; and in consequence of his influence, Queen Anne granted the Charter, and he was named the first Recorder, holding that position till he was appointed Recorder of London, and was knighted in 1708. The present Earl of Lovelace, who married Ada, the daughter of Lord Byron, is the lineal descendant of Peter King. Robert King, probably the uncle of Peter, appears in the Corporate Records as the second Mayor, and Robert King, junior, as Mayor in 1713. The Corporation as above constituted, only came to an end in the year 1836, in consequence of the passing of the Municipal Corporation Act, when all such boroughs were reconstituted.

During the reign of Edward VI. some Flemings were invited over to make cloth The Duke of Somerset, the Protector, had a grant made at the dissolution of the Monastery of Glastonbury Abbey, and he established here a colony of weavers, chiefly Flemings, in 1551, "outlandish, learned, and godly men." Each family was to be allowed about four acres of land, enough for two cows—from Ourwall Park. These lands were to be held for certain lives; he also lent them money for business purposes.

There were at first thirty-four families, and after some time these were increased to forty-six families. But houses were not ready for them, and the money lent was insufficient. Commissioners were sent to enquire into their condition, and it is reported that they found the strangers godly, honest, poor folk, of quiet and sober conversation, but showing themselves ever ready and willing to instruct and teach young children and others their craft and occupation. They judged, therefore, that the settlement was likely to bring "great commodity to the commonwealth of these parts." But although, for their domestic purposes, building went on, there were still difficulties connected with their accommodation, and also respecting the allotment in Ourwall Park, or Worral Park, or "Our Wall," as Pollen in his petition calls it; or "O'rwall," —apparently "Over the Wall" of the Abbey as one of the Commissioners writes it. It consisted of about 200 acres, outside the walls of the Abbey, partly of wood, and plenty of good pasture and low meadow land, on which were 140 head of deer, which were to be placed elsewhere. But the man in possession refused to make way for them, and they, being in debt, required more money as working capital—and the capital they had being merely borrowed, they never thrived greatly, and appear to have migrated, Norwich being the place selected by some of their number, and Frankfort by others. This appears the first use made of the Monastery after its dissolution, and they left but few marks behind them. The principal article that

belonged to them, and which is now in the possession of the Churchwardens of St. John's Church, is an alms dish of rolled brass. This dish has a handsome design engraved upon it. The rim is richly chased with a simple but handsome pattern. In the centre is St. George and the dragon, the knight in full armour, thrusting his sword into the dragon's mouth. He is protecting a lady who is kneeling with a crown on her head. On her left is a winged angel, with shield on her breast, charged with a cross, and two persons wearing crowns, seated on a balcony, are looking at the contest. The Flemings were employed in making a kind of serge called "Sayes," a mixture of silk and wool.

Although the Isle of Athelney, about ten miles from Glastonbury, on the road to Taunton, is pointed out as the scene of Alfred's famous cake burning performance, another version places our island as the place in which he was in hiding. This is found in the Life of St. Cuthbert, in which account it is stated he remained here for three years, and the legend proceeds that while resting one day a poor man came and asked for food. Alfred enquired of his attendants what food there was, and being told they had only one loaf and a little wine, Alfred said, giving thanks to God, "give half the loaf, and half the wine to this poor pilgrim." And so the servant did, but when he returned he found the loaf whole, and the wine undiminished. And the king and his servants wondered how the man could have come, save by

boat—but no boat was to be seen. And the folk at the ninth hour, came back from fishing with three boats full of fish, and they said, "Lo, we have caught more fish this day than in all the three years we have tarried in this Island." And in the night, as the king lay in his bed, a great light shone in the room, and an old man appeared, with black hair, clothed in priest's garments, and with a mitre on his head, and holding in his right hand a book of the gospels, and he blessed the king, and said, "Alfred, my son, rejoice, for I am he to whom thou didst, this day, give thine alms, and I am called Cuthbert, the soldier of Christ. Now be strong and very courageous, and be of joyful heart, and hearken to the things I shall say unto you, for henceforth I will be thy shield and friend, and I will watch over thee, and over thy sons after thee. And now I will tell thee what thou must do." And he then proceeds to tell him to blow his horn thrice, and by the ninth hour, he will have 500 trusty men ready for the battle, and the people would gather round him, and he would fight and gain the victory, and the whole land would be his. And as he spoke so it came to pass.

The History of the Abbey.

The history of the Abbey takes us back to very early times; indeed to the earliest Christian era. Historically we trace the institution to the sixth century, when we find it undoubtedly in an organised form, and in some considerable state of

maturity, which in itself testifies to its much earlier existence, and consequently to the basis of truth in the many legends that hover round its early origin. That Christianity was of very early date in our Isle appears certain from the fact, that the Christians in Britain had communication with the Christians in Rome, and it is probable that the sons of British officials were sent to Rome, to be educated in the house of Prudens, and Claudia—friends of St. Paul. And the early writers point to the fact of the first church in which the name of Christ was preached, being planted in Ynyswytryn. Doubt exists as to the originator of the embassy, but most probably it was St. Philip, who from the love of the cause, and to protect Joseph of Arimathea, he being persecuted by the Jews, for the kindness he had exhibited to Christ, sent him with eleven disciples, in or about the year A. D. sixty, over to Britain to preach the Gospel. Joseph being in the south of France, came over by way of Wales. Here he and his followers were imprisoned for preaching, but being released, they found their way to Britain, where Avaragus, who reigned under the Roman Viceroy, remarking that they had journeyed far and were of modest demeanour, allowed them to settle in the island of Ynyswytryn, and eventually gave each a hide of land, which was the origin of the Twelve Hides of Glastonbury. Having settled themselves here, they proceeded at once to build a Church, sixty feet long and twenty feet broad, of wood and wattles twisted in and out, and in this they worshipped and taught the

true Christian faith. The Church they dedicated to the Virgin Mary. In this quiet way they proceeded, and as one after another of their number died others were chosen to supply the vacancies. The brethren lived the most secluded lives, dwelling in caves at the foot of the Tor, as Anchorites.

This continued till A.D. 166, when Pope Eleutherius, at the request of King Lucius, sent two missionaries, Phaganus and Diruvianus, to superintend and carry on the good work so well begun. They appear to have built a Church on the summit of the Tor, and to have repaired the wooden church, and also to have constructed a new one, to the east of that building, which was dedicated to St. Peter and St. Paul.

And such was the state of affairs till the advent of St. Patrick. St. Patrick, whose baptismal name was Succoth, was probably born at or near Glastonbury, and was the son of a colonist of a neighbouring Roman city. At an early age he was taken captive and sent to Ireland, undergoing much hardship, and was, for a time, employed in tending swine. This captivity was of service to him, as by it he became conversant with the habits and character of the Irish people; and at a later date—A.D. 433—he was sent by Pope Celestine as a Missionary to Ireland. His career was a very remarkable one, and the conversions he made were very numerous. These were not unattended by miracle, and in a short time the whole land was christianized. He may be pictured as a man as mature in mind as in body; of manly and noble presence, and of unconquerable courage

and earnestness, but having withal a commanding eloquence, rather persuasive than argumentative, an eloquence that enchains his audience, a pleasant sonorous and bell-like voice, and a heart that overflowed with love for his fellow men, that yearned to gather his brethren into the fold of the Truth, a love that was willing to lay down its all for them, if by so doing he could but lead them to a higher life. Such was the man, and such was the labour he performed, when having completed his allotted work, he rested from his toils, being ninety years old, and retired in 461 to what we would fain believe was his native place—the Isle of Avalon. He found the twelve workers at their posts, but the old church required re-building; the wattles were worn out, but the Sanctuary had become exceedingly sacred. The Tor was overgrown with underwood, and it was with difficulty he and his brethren could make their way to the top; and when there they found the church a ruin, and so their energy found vent in re-building both St. Mary's and St. Michael's.

But St. Patrick was dissatisfied with the manner in which his workers were living, and he persuaded them to enter into a monastic life. For this purpose he built a monastery, in which they all lived together, and they made him the first Abbot of their Institution. This building is supposed not to have been on the site of the present ruins, but on the Isle of Beckery. This Church was first dedicated to St. Mary, but to prevent confusion from having two edifices sacred to the memory of the same

saint, after Bridget (attracted by the fame of the holy life of St. Patrick) settled here it was known as St. Bridget's; and the land where it stood is even now called "Bride's." St. Patrick was at the head of the Monastery some thirty years, and died A.D. 493, being 121 years of age. There appears proof that he was buried near the altar of "The Old Church." The Colony, established at this early date in the Isle of Beckery, or as it was also called "Little Ireland," established a school of learning, which attracted hundreds of scholars to its shrine. This first monastery, with its church, is supposed to have existed several centuries, as Adam of Domerham mentions it as being repaired A.D. 1275.

It is scarcely fair not to mention that as there were four St. Patricks, several writers think it was one of the other three who was connected with Glastonbury, rather than the Irish Apostle. But other writers, as William of Malmesbury, Usher, &c., assert that he lived, died, and was buried at Glastonbury. Whether this was so or not, certain interesting facts may be mentioned, in which his biographers are agreed. Thus it is acknowledged that St. Patrick, the Irish Apostle, was in Britain after the conversion of Ireland, and was employed "in fonnding monasteries, and in repairing such as had been destroyed by the Pagans, which he filled with monks, and laid down rules for them." It is also acknowledged that St. Bridget was attracted by his reputed virtue, and that she and St. Columba were buried with him in one tomb.*

* And this, as in the text above, is what is claimed for the Glastonbury St. Patrick.

It is also acknowledged that he had a protegé, St. Benignus, as we know St. Benignus followed St. Patrick as Abbot of Glastonbury. These facts, though they may not be conclusive, appear to point to St. Patrick, the Apostle of Ireland, being the one connected with our ancient monastery.

It may be here remarked that these buildings have been quite lately unearthed, and some very interesting remains have been found. The walls of what is supposed to have been the Church, and the domestic dwelling houses, have been laid bare, old tiles and tesselated pavements, have been brought to light, and in the chapel on the north side of the high altar, two skeletons were found, whilst a third was discovered at the west corner of the same building. They are supposed to be of great age, and the two near the altar, of some sanctity.

St. Patrick was succeeded in the Office of Abbot by St. Benignus, a disciple and friend of the first head of our Monastery. While St. Patrick was prosecuting his work in Ireland, and waiting to attend an important meeting in Meath, he lodged with one Sesgnen, who had a little son of a sweet and gentle disposition, and St. Patrick loved the child, and baptised him, and called him Benignus, or in Irish, Benneen, which means "sweet." St. Patrick seems never to have lost sight of him, and as he grew up he became a Bishop—the Bishop of Armagh—and like his benefactor, retired in later life to the Isle of Avalon, as the Abbot of Glastonbury.

We have all heard of King Arthur, and there is no sufficient reason for rejecting the main facts of his life, although they are surrounded by many legends. It was a time when the strong were the leaders of men, and he was essentially a strong man. He is said to have fought and won a battle over the English at Badbury, in Dorsetshire, in 520. The Angles, or English, were trying hard to beat back the Britons, but as yet had only driven them into Wales, Cornwall, Devonshire, and Somersetshire. Arthur is represented as the tyrant of Cornwall and Devonshire, and Meluas, the king of the Æstiva Regio," probably Somersetshire, as his overlord; tyrant merely meaning a rebel against his overlord, and he is named "Rex Rebellus." This Meluas, in a war waged against Arthur, gained possession of Arthur's wife, Guinevere, and for safety carried her to Ynyswytryn, where he was besieged by Arthur with a large army of the men from Cornwall and Devonshire. At this juncture Gildas came to Ynyswytryn. He had been driven from his hermit home on the Steep Holm, where he had lived for a considerable time on sea-birds' eggs and fish. He was well received by the Abbot, and was enabled to reconcile Arthur and Meluas, and to persuade Meluas to give up his enemy's wife; after which they both swore friendship to each other, and to the Abbot. Arthur fought many battles, but is said to have met his fate at Camlin, in Cornwall, where he was sorely wounded, and he sought to be healed at our

monastery, as Tennyson makes him say to the brave knight Sir Bedivere—

"But now farewell, I am going a long way,
With these thou seest, if indeed I go,
For all my mind is clouded with a doubt,
To the Island Valley of Avilion,
Where falls not hail, or rain, or any snow,
Nor ever wind blows loudly, but it lies
Deep meadowed, happy, fair with orchard lawns,
And bowery meadows, crowned with summer sun,
Where I will heal me of my grievous wound."

But he went to die, and he and his queen were laid in the same tomb. We shall hear more of their relics as we proceed.

For some time beyond that we have arrived at, the Angles were heathens. They still worshipped Woden, Thor, and other gods, as they did before they came to our Isle, and they looked upon the Britons as only fit for slavery or death. But in 597, Pope Gregory sent Augustine as a missionary, and the English became converts to the Christian faith. Both the Pope and his representative acknowledged the existence of the church established already in Britain, which had its bishops and ecclesiastical officers, and its complete organization, and Augustine wrote to the Pope to know in what way he was to regard these British bishops; to which Gregory replied that he might make common cause with them, and behave towards them with all brotherly feeling.

In 601, there is evidence of a charter being granted to the Abbey by the Damnonian king, Gwrgan; and Professor Freeman is of opinion that

at about this date Glastonbury was made the great sanctuary of the British, in place of Ambresbury, which had but lately fallen to the Saxon forces.

After this, about 658, the British were driven further back, and Glastonbury became English; but whereas, while the English were heathen, they sought to destroy all temples and churches of the Christians, they now held them in reverence, and gave gifts for their maintenance. Glastonbury therefore claims never to have failed in her worship of the true faith, and whether St. Peter or St. Simon, or St. Philip sent over the early missionaries; whether Joseph of Arimathea came with his eleven disciples, as we would fain believe; or whether the christian religion was first preached by other tongues, this we can truly boast of, that at a very early date christianity was preached here, and that from its earliest date its dissemination has continued through all mutations and difficulties to the present time. There has been no break, no time when Christ has been set aside for any other name. As Professor Freeman so eloquently says, "Had Wells, or even Bath, laid claim to such an illustrious antiquity, their claims might have been laughed to scorn by the most ignorant; at Glastonbury, such claims if not easy to prove, were at least not easy to disprove . . . . We read the tale of Phaganus and Diruvianus; we read of Indractus, and Gildas, and Patrick, and David, and Columb, and Bridget, all dwellers in or visitors to, the first spot where the Gospel had shone in Britain. No fiction, no dreamer could

have dared to set down the names of so many worthies of the earlier races of the British Islands in the 'Liber Vitœ' of Durham, or of Peterborough. This is the one religious foundation which lived through the storm of English conquest, and in which Briton and Englishman have equal share . . . Nowhere is there the same unbroken continuity, at all events of the religious life. At Canterbury, Christ was worshipped by the Englishman, on the same spot on which He had been worshipped by the Briton. But there was a time between—a time in which, on the same spot, or on some spot not far from it, Englishmen had bowed to Woden. But there was never a moment when men of any race bowed to Woden in the Isle of Avalon."

So Glastonbury historically stretches back into very ancient days, and the stately ruins, that attract so many eager visitants, tell of many mighty builders; and the first wooden church of Joseph came to be known as the "Vetusta Ecclesia," the "Ealde Cirche," as well as the "Lignea Basilica," and many sacred personages found a resting place in its hallowed precincts, and William of Malmesbury says of it, "The antiquity and multitude of its saints have embued the place with so much sanctity, that at night, scarcely anyone presumes to keep vigil there . . . he who is conscious of pollution shudders throughout his whole frame; no one ever brought hawk or horses within the confines of the neighbouring cemetery, who did not depart injured either in them or in himself. Within the memory of man, all persons, who

before undergoing the ordeal of fire or water, there put up their petitions, exulted in their escape, one only excepted; if anyone erected a building in its vicinity, which by its shade obstructed the light of the church, it forthwith became a ruin; and it is sufficiently evident that the men of that province had no oath more frequent or more sacred, than to swear by the 'Old Church,' fearing the swiftest vengeance on their perjury in this respect."

Several abbots followed Benignus, but little is known of them. It appears the choice was in the hands of the king for the time being, till Kentwine reigned, and he bestowed upon the monks the privilege of choosing their own abbot, according to the rule of St. Benedict, and he, following the example of several former monarchs, endowed the monastery with lands and various gifts; and Kentwine says, "These I have bestowed for the support of the regular life at Glastonbury, being moved to it by divine fear." He was buried at the monastery, in one of the pyramids, near the "Ealde Cirche," in the Monks' Churchyard.

King Ina reigned A.D. 688. He granted a new charter to the Abbey in 708, and this, as also one granted later by Canute, was signed in the "Lignea Basilica." Ina was a great patron to the Church, and restored the "Vetusta Ecclesia," and it is said also built another church to the east of it, as Phaganus and Diruvianus are also reported to have done. But Ina's church is supposed to have been on the site of the greater

church, the ruins of which attract so much attention to the present time. He pulled down buildings connected with the monastery, and rebuilt them in a more sumptuous manner. He gave to the churches most munificently, both in costly ornaments, plate, jewels, and vestments, and in lands; and in his charter he says he acts thus in his desire to strengthen "the first church in Britain, and the foundation and origin of all religion." He granted the monastery great privileges, and many exemptions from episcopal jurisdiction. Ina eventually went to Rome, and requested the Pope to take the church into his protection; and the Pope consenting, he returned triumphantly with the Papal Bull. He established the church at Wells, and retired into private life as a Benedictine monk. From this reign we may date the splendid dignity and wealth of our monastery to have arisen.

For the next 200 years the Abbey appears to have had a quiet time; to have increased in wealth and prosperity; and to have become further established in strength and maturity. Many abbots took their parts in maintaining the authority and dignity of their position, till, in A.D. 936, St. Dunstan became the leader of ecclesiastical and political affairs in England. Dunstan was the son of persons moving in a respectable sphere of life, and was born either at or near Glastonbury, most probably at Baltonsborough, where the parish church is dedicated to him. He was educated at the Abbey. At this time there were several Irish monks there whose learning was great, and whose lives were strict, and their influence

over him is likely to have been great and good. He was a lad of nervous temperament, imaginative, a hard worker, fond of music, science, and of various mechanical arts—and in all these he excelled, as well as in the general curriculum of the school It is said that at an early date he had a vision, in which the Abbey as a completed whole was presented to him; and to this picture in its perfectness, so indelibly photographed upon his brain, he always referred to in later days, when engaged in its reconstruction. He was noticed much by Athelstane, to whom he had been introduced, and was often at court, and was a favourite, especially with the ladies, who solicited his aid in designing patterns for their embroidery, and while thus employed, his harp which hung upon the wall, breaks out into sacred harmony without the touch of mortal fingers. His companions became jealous of him, and to get him away from court made false representations of his being assisted by evil spirits, &c. Dunstan seeing his influence to be on the wane, and being too proud to let his companions triumph over his fall, determined to go to Winchester, where Elphege, his uncle, resided. But he was waylaid, pulled from his horse, and thrown into a pool to die. He had sufficient strength, however, to crawl out and seek assistance at a way-side cottage, and with difficulty pursued his way and reached his uncle's, but only to fall a victim to brain fever. Here he lay for a considerable time in danger, nursed tenderly by his relative, who tried to heal the trouble of his mind, as well

as the disease of his body. Dunstan was drawn towards the seductions of public life by his natural instincts, and also from having formed an affection for a lady of the court, but his uncle so influenced him, that at length he determined to relinquish all claims upon the world, and to enter the church. As he gained strength he went to Fleury, where there was a leading Benedictine monastery, from which place he issued a full-fledged Benedictine.

And now began the battle of his life, for his life was a continual contest. He insisted upon the celibacy of the clergy, which he appears to have looked upon as a law of God. He is no longer the courtier, but the churchman; no longer does he seek luxury, but the coarsest fare, and the meanest habitation; and outside the walls of the Abbey he spends his time in meditation, prayer and labour. He lives in a cave in which he is unable to stand upright; he dons the hair shirt, and thinks by scourging the body, and by physical pain, he can subdue unholy aspirations. Here people came around him and sought his advice and counsel; and one lady, Ethelgiva, when dying, sent for him, and left him all her property, which he accepted for the good of the Church, and it was spent later in the rebuilding of the Abbey.

Athelstane died, and Edmund succeeded. He overcame Dunstan's objections to a court life, but a second time he was driven from the royal presence by the jealousy and false representations of the courtiers. But, shortly after, Edmund,

smitten in conscience for having dismissed him, recalled and made him Abbot of Glastonbury; and now he felt he had real power, and henceforth he governed according to the strictest laws of St. Benedict. He obtained power to draw upon the royal treasury for building purposes, and that, added to the sum left in his trust by Ethelgiva, enabled him to do a great work of reconstruction. In administration he had already given proof of his ability, by assisting the king in settling disputes in the kingdom.

From Edmund he obtained a charter, by which the Abbots were empowered to hold courts, and to receive all mulcts for finable offences, and exemptions from the vexations of the king's officers, and it goes on to declare that the king shall have no power to hold courts in his jurisdiction, and concludes "Whosoever shall benevolently augment my donation, may his life be prosperous in this present world, long may he enjoy his happiness; but whosoever shall presume to invade it through his own rashness, let him know for certain, he shall be compelled, with fear and trembling, to give an account before the tribunal of a vigorous judge, unless he shall first atone for his guilt by a proper satisfaction." The donation alluded to was large estates, and the charter was written in letters of gold, in the book of the gospels, and presented to the church, elegantly adorned, in 944.

Edmund was killed at Pucklechurch, 946, and was succeeded by his brother Edred, who reigned till 955, when Edwy came to the throne. We all

know of the quarrel between this monarch and Dunstan, which led to the banishment of the latter. But Edgar having been chosen king of Mercia and Northumbria, recalled Dunstan, and Edwy dying soon after, Edgar became the king of the whole nation, and he placed Dunstan at the head of affairs. Indeed, during these reigns, he (Dunstan) was the ruling power in the land, the kings being little more than puppets in his hands. Edgar shortly after appointed him Archbishop of Canterbury, and Primate of all England; and the Pope made him Legate of the Holy See.

Being at the summit of power, he now enforced the rules of the Benedictines, one of the principal of which is that of the celibacy of the priests, and he expelled all the monks who were married from the monastic establishments, and compelled the secular priests, serving in the parish churches, either to separate from their wives, or to leave the church. This caused much discontent among the people, but Dunstan proceeded indefatigably with the work he had in hand. For our Monastery he obtained further advantages and more wealth from each king, and especially from Edgar, and a new charter with greater privileges than before. This charter, among other items, contained the following:—"That no one should ever be made an abbot, save a monk of the place, if one could be found fitting, though he was the meanest of them all, but if no one was found worthy of the dignity, then the monks should choose, by vote, some strange monk from another monastery; and that

the choice should always be made by themselves; that the abbot should be able to punish the faults of his own servants, without impeachment of bishop or king's officers; and that no person, bishop, prince or commander, should enter the island upon any lawsuit, or other account, without the abbot's permission, as had been granted by former charters." This charter was granted in 917. Dunstan was the chief founder of Monasticism in England, and as before stated, a warm patron of the Benedictine rule, and our monastery in this respect became a model for other monastic establishments. Edmund and Edgar were both buried within the precincts of the Abbey.

During the banishment of Dunstan, Edwy appointed Elsius as abbot, and the abbey was filled with seculars, and the rules Dunstan had introduced were set at naught, but as soon as Dunstan resumed his sway, all went on as before.

When Edgar died, the question arose whether Edward or Ethelred should reign, the first the son of his first wife, and the other of his second wife. Dunstan espoused the cause of Edward, but he being killed by his step-mother, the throne devolved upon Ethelred, who came to the throne accompanied by a vindictive prophecy of Dunstan's, viz.:—"Even as by the death of thy brother thou didst aspire to the kingdom, hear the decree of heaven—the sin of thy wicked mother and her accomplices shall rest upon thy head: and such evils shall fall upon the English as they have

never yet suffered from the days when they first came into the Isle of Britain, even to the present time." It did not require the far-seeing prophetic mind of Dunstan to foretell the coming storm. The Danes were coming, and trouble was looming in the future. "But" says Dunstan, "since you have preferred silver to God, money to the apostle, and covetousness to me, the evils which are pronounced will shortly come upon you; but they will not come while I live, for this also hath God spoken." Dunstan died in the tenth year of Ethelred's reign.

Troubles came, Ethelred passed away, Edmund Ironsides bravely withstood Canute, and Canute in turn reigned; and during these changes abbots were chosen in our monastery, who obtained further land and riches.

In 1017, Brithwyn was our ruler, and the contest between the grand hero, Edmund, and Canute progressed, and with what result we know; and Edmund bequeathed several parcels of land to the abbey, and requested to be buried within its sacred precincts. This was granted, and he was laid before the high altar.

In 1030, Canute came to visit the tomb of his great rival, of which visit Professor Freeman says, "Canute visited Glastonbury in company with Archbishop Athelnoth, once a monk at that house. There (in the Wooden Basilica) did the Danish king confirm every gift and privilege which his English predecessors had granted to the great Celtic sanctuary. To the east of this primeval sanctuary stood the

large minster of stone, reared by St. Dunstan, in which the new tomb of King Edmund Ironsides still occupied the place of honour before the high altar. There the conqueror knelt and prayed, and covered the tomb of his murdered brother with a splendid robe, in which the gorgeous plumage of the peacock was reproduced by the skilful needles of English embroideresses."

Ten years later, in 1040, Hardicanute gave a splendid shrine, in which the body of St. Benignus was placed, Indeed, about this period the abbey was at its prime, the attention of the world was attracted to it. Pilgrims made journeys to its holy temple, and it became a place of refuge for distress, and a coveted resting place after death.

Such was the state of the monastery at the time of the Conquest. William made a promise to uphold the church, and having given his barons permission to build castles to protect the lands he had divided among them, removed many churches and monasteries from their former sites to the shadow of these castles, and thus the church became united to the secular class, by his tyrannic pensioners. He took many lands from our monastery, which he gave to his followers, and replaced the Abbot Elmoth by one of his own creatures—the Norman Turstine.

Turstine finding himself placed as a kind of autocrat over his little dominion, was inclined to uphold the privileges of the monks, as long as those privileges tallied with his own interests, and

he therefore at an early date used his influence with the king, to obtain the restoration of some of the lands of which the establishment had been deprived; and he also obtained from William a renewal of the charter already quoted, which secured the various privileges which he himself had invaded.

In accordance with the spirit of avarice that was abroad, Giso, the Bishop of Wells, knowing that our monastery had been weakened by the prodigality of its last two abbots, by the call made upon it by the Danish wars, and by William's deprivations, demanded jurisdiction over the two minor monasteries, Muchelney and Atheling, as being in his diocese. These two establishments had been, from the earliest date of their existence, in connection with our abbey. Lanfranc, the Archbishop, was willing to submit the demand to a general council of the nation, but the two abbots refused the authority of such a court, and Turstine upheld them in their refusal to plead, stating that from the earliest time they had been under the Abbey of Glastonbury. The king and Lanfranc upon this as a compromise, proposed that the Bishop of Wells should decide the case in the chapter house at Glastonbury. But Turstine would not allow this. He brought before the council the various charters that had been granted to the abbey, and that which William had so lately renewed, and demanded that he, as supreme chief in his own establishment, should preside and cite the Bishop of Wells, and others interested in the case, and try the matter

himself. This was granted, and the result was that the Bishop of Wells was sent back to Wells dishonoured and reprimanded.

But Turstine and his monks did not always act together in so amicable a manner, and in 1083 he gained an unenviable notoriety by a matter in which they were brought into conflict. It seems a small matter in itself, and it can only be explained by the supposition that friction was constant between the ruler and the ruled. *They* were English, *he* a foreigner, *they* were used to certain usages and customs in the establishment which he desired to see altered, and already the state of enmity between the abbot and the monks must have been such as to only require a spark to ignite the combustible materials. The Gregorian chant was in use by the choristers in the cathedral, and Turstine was anxious to suppress it, and to introduce one used in the Norman churches. The monks had grown old in this part of the ritual, and refused to submit, and the quarrel waxed hot. They were collected in the chapter house discussing this question, the abbot insisting, the monks refusing, when Turstine brought the controversy to an end by calling in the Norman soldiers, who chased the frightened monks from the chapter house into the church, breaking down the doors and following the monks, who had taken refuge by the altar, and shooting at them, killing some and wounding others. An account of this melée is found in "The Anglo-Saxon Chronicle," which is as follows:—"One day the abbot went into the chapter house

and spoke against the monks, and would misuse them, and sent for laymen, and they rushed into the chapter house upon the monks, full armed; and then the monks were greatly afraid of them, and knew not what they were to do, but fled in all directions; some ran into the church, and locked the doors after them; and they went after them into the minster, and would drag them out, as they durst not go out. But a rueful thing happened there that day. The Frenchmen broke into the choir, and hurried towards the altar where the monks were; and some of the young ones (viz.: soldiers) went up on the up floor, and kept shooting down with arrows towards the sanctuary, so that in the rood that then stood above the altar, there stuck many arrows. And the wretched monks lay about the altar, and some crept under and earnestly prayed to God, imploring His mercy. Three were slain, and eighteen wounded." Investigation was made into this affair, and Turstine was banished from England, but after the death of William he entreated to be allowed to return to his old office, and it is said gained this permission by a payment of £500. But he does not appear to have lived much at the abbey, and died abroad.

The next two abbots expended a vast sum in building, and were succeeded by Henry of Blois, the nephew of Henry I. and brother to Theobald, Earl of Blois, in 1126. Three years after his appointment he was made Bishop of Winchester, but contrary to all former usage was allowed to receive the emoluments of the Abbacy of Glastonbury

as well, and obtained a dispensation of the Pope to do so. He was also made Legate to the Pope. According to Adam of Domerham "He built the bell-tower, the chapter house, cloisters, lavatory, refectory, and dormitory, the infirmary with its chapel, an extensive gateway remarkable for its squared stones, a large brewery, and many stables for horses. These he erected right from their foundation to their completion." On the occasion of his brother Stephen becoming king, he bethought him of his old friends, the monks, and "considering that a competent supply of corporeal wants is wont to attract some people to the service of God," he appropriated some things for the recreation of the monastery—added ten shillings a week to the use of the kitchen, the mill at Street, and a revenue of twenty pounds of pepper from London, and he obtained confirmation of all possessions and privileges.

Robert, Prior of Winchester, was next chosen in 1171, during whose abbacy a quarrel with Wells occurred. Reginald, Bishop of Bath and Wells, induced Robert to be Canon of Wells, and to take Pilton and South Brent with him as his demesnes. But Robert soon found the duties too onerous, and resigned, and then Wells claimed the two properties. The dispute was settled by a compromise, South Brent being annexed to Wells, the archdeacon doing fealty for the same to the Abbot of Glastonbury. Robert was buried at the south side of the chapter house.

Henry II. refused to the monks the right of selecting another abbot, and kept the abbacy in his own hands. He was desirous of securing the services of Peter de Marci, a monk of influence, and bribed him by giving him the abbacy, but he dying, Ralph Fitz-Stephen was sent to look after the revenues.

At this time, 1184, a great fire occurred which consumed the greater part of the building. Adam of Domerham gives the following graphic account of it:—"In the following summer, that is to say on St. Urban's Day, May 25th, 1184, the whole of the monastery, except a chamber with a chapel, constructed by Abbot Robert, 1178-9, into which the monks afterwards betook themselves, and the bell tower, built by Bishop Henry, was consumed by fire," No reason is given, nor are there any particulars to be gathered from the old writers, who treat of these times and circumstances, only Adam of Domerham, so feelingly remarks:—"The beautiful buildings, lately erected by Henry of Blois, and the church, a place so venerated by all, and the shelter of so many saints, are reduced to a heap of ashes! what groans, what tears, what pains arose, as they, the monks, saw what had happened, and pondered over the loss they had suffered. The confusion into which their relics were thrown, not only in gold and silver, but in stuffs and silks, in books, and the rest of the ornaments of the church, must even provoke to tears, and justly so, to those who far away do but hear of these things."

Ralph Fitz-Stephen had orders that from the receipts of the monastery the monks should only take what was necessary for their maintenance, and the remainder should be used for the new building. Henry, the king, says, "I, laying the foundation of the Church at Glastonbury, which whilst it was in my hands was burnt by fire, and reduced to ashes, have determined to repair it, to be completed either by myself or my heirs, by the will of God, &c." And again showing the spirit of his act, he says, "But chiefly that the Town of Glastonbury, in which the 'Vetusta ecclesia' of the Mother of God, is situated, which is truly reckoned the source and origin of all religion in England, should be free above others, together with its islands, &c." This charter was signed between December 2nd and 17th, 1184, and the building was begun at the same time, and proceeded with as quickly as possible, and St. Mary's now known as St. Joseph's Chapel was completed by June 11th, 1186. Adam of Domerham, speaking of this work says, "He" (Fitz-Stephen) "completed the church of squared stones of the most splendid work in the place, where, from the beginning, the 'Old Church' had stood, sparing nothing to add to its ornament." The other and larger church was also pushed forward, but before the walls had risen many feet, the king died, and it is quaintly remarked:—"He would have completed the rest if God had prolonged his life. But alas! covetous and too ready death snatched him away

and so inflicted another wound upon the monks, who were only just recovering from their last misfortunes."

About this time, or perhaps somewhat earlier, the bones of St. Dunstan are said to have been found. It was believed that he was buried at Canterbury, and it is said that the fact of his coffin being at Glastonbury was transmitted from one monk to another, no two being aware of the fact at the same time. The last monk possessing the secret took a strong liking to a certain lad, and before dying, told him where the grave was, and by what marks it might be known, and the ground being opened the coffin was found, It was made publicly known, and crowds flocked to the Glastonbury shrine, and the Glastonbury coffers were filled as those of Canterbury were proportionately emptied. The authorities at Canterbury were highly incensed, and a very rigorous correspondence took place, and a quarrel ensued that lasted even into the 16th century. The Canterbury priests threatened excommunication, and hurled anathemas at anyone who dared to regard the relics at Glastonbury as sacred. The monks at the latter place state the bones were removed to the burial ground, as to a place of safety, as the Danes were averse to the burial taking place at Canterbury.

And now, at the death of Henry II., all building was stopped. Richard had his mind fixed too much on military matters to do anything towards restoring a religious house, and, independent of outward help, the monks were able to do but little for themselves.

So the building was at a standstill for some years. There is a record that at about this time the tomb of Arthur and his wife Guinevere was found, but the revenues brought by pilgrims to their shrine were not sufficient to provide the necessary funds for building. The monks sold indulgencies, and solicited charity—but in vain. And a contest arose between Wells and Glastonbury, which helped to impoverish the establishment, and prevented the monks from devoting their energies to the re-erection of their church. It appears that King Richard received some services and kind attentions from Savaric when in an Austrian dungeon, and as payment promised the Bishopric of Bath and Wells to him, and eventually was influenced to add the Abbacy of Glastonbury. The monks were not asked to accede to this project, which was a gross infringement of all the charters that had been granted; but the Abbot was gained over by a promise of the Bishopric of Worcester, and two of the head officers, known to be true to the monks, being called away from the abbey under false pretenses, Savaric appeared before the abbey gates with an armed force, and took possession. This led to a very violent contest between Savaric and the monks, the latter sending embassies to the King and to the Pope, the turn of affairs appearing sometimes to set towards one side and sometimes towards the other. It lasted for some years, during which time Savaric held both appointments, and it terminated at last by a division of lands which were claimed by him, and which had been taken from the abbey,

but the advowson of the churches on those lands restored to the abbey remained with the bishopric. This settlement took place in 1218, and the free power was restored to the monks to elect their own abbot, and they elected William Vigor, but he appears principally noted for treating the monks with kindness, and the chronicle says, "for ceding half a load of grain to each brewing to make the beer better." This was a short reign, for in 1225 they found a difficulty in choosing a successor, and placed themselves in the hands of some bishops to choose for them, with the proviso that the choice should not fall upon Robert, Prior of Bath; but he influenced them to treat the proviso as naught, and was elected. He did not make a bad abbot, and recovered some lands to the abbey, and died in 1234, when Michael of Ambresbury was elected. He cultivated the lands of the monastery, and by his careful management rescued the establishment from debt; built many houses, recovered the fishery of Meare from the Dean of Wells, tried to get back other manors, but found so much difficulty in prosecuting secular suits in the ecclesiastical courts, that in disappointment he talked of resigning in favour of some younger man, which he actually did in 1252, but kept a lodging in the monastery, although he retired to Meare.

During the reign of the next three abbots another contest occurred between Wells and Glastonbury. The bishop demanded aid from the abbot, which was refused, either from inability, or probably because the demand inferred a supposed superiority

of the bishop over the abbot, and the bishop went to law with Roger Ford, the abbot, to enforce his claim. The abbot defended himself successfully, but his expenses were so heavy that he found himself obliged to reduce the expenses of the abbey, which caused discontent on the part of the monks. This gave the bishop an excuse for interposing, and war was declared between the two powers, the abbot beating off the bishop's men. The abbot caused all charters, and all vessels of gold and silver to be packed away, while he waited the decision of the courts. The monks, headed by the bishop, met to elect another abbot, but the king issued an order for the restoration of Roger Ford, who in his turn using force entered the abbey. The lawsuit lasted five years, and ended by the abbot giving two manors to the bishop. The succeeding abbot cultivated the land, saved money, and paid off some of the debts of the abbey. But the Bishop of Bath and Wells was still hankering after more spoils, and tried to gain power over the establishment, and it was feared he might prove successful, as King Kenry was very friendly to him, but the king died, and Edward I. took the part of the monks.

In 1274, John of Taunton was elected abbot, and during his abbacy, Edward and his queen, Eleanor, paid a visit to the monastery (1278), and were entertained right royally by John. During their visit they had the tomb of Arthur and his queen, Guinevere, opened, and the bones of each being collected, Edward carried those of Arthur,

and Eleanor those of Guinevere, in solemn procession, and laid them with an appropriate inscription before the high altar.

During the visit of Edward and his queen, the king proposed to hold the assizes here, asking the assent of the abbot and the monks, but they were jealous of their rights, and as such a course would have been an infringement of them, they begged the king not to do so. The king wisely altered his plans, and held them at Street, outside the boundaries of Glastonbury Twelve Hides.

In 1275 it is supposed that an earthquake occurred, which did very considerable damage, the most notable being the destruction of the church on the Tor, St. Michael's. This happened on the 12th September, and by some it is thought that the church was never restored, but there appears good reason for supposing that it was rebuilt, and was probably finished at the time of the death of John of Taunton, 1290, as before this time numerous indulgencies were granted, both in England and Ireland, to all who rendered assistance in its restitution.

John of Kent was the next abbot, and he was enabled to release the abbey from a considerable debt, and made many presents for the altar, from which it may be inferred that it was now ready for dedication; and in 1303 Geoffroy Fromond was elected, and the church was dedicated—120 years after the foundation had been laid. He also built houses both within and without the abbey, and Leland says "He began the great Haul," and the same writer places his tomb in the south transept.

"Walter of Taunton, 1322," John of Glastonbury says, "constructed the rood loft with ten images, and erected a large cross with the figure of our Lord and of Mary and of John."

Adam of Sodbury "Vaulted the greater part of the nave," and ornamented it with beautiful pictures. He also made a wonderful clock, remarkable for the movements of the figures, and variety of its complicated works. Also an organ of wondrous size, and he cast eleven bells, six of which he hung in the church tower, and five in the steeple. Probably, Mr. Parker thinks, the steeple may have been a simple turret, in which the bells were hung for striking the chimes of the clock. About this time Edward III. visited the monastery, and Adam bequeathed to the abbey a water vessel which Edward had presented to him in acknowledgment of the entertainment he had received.

We may suppose by this time the re-building of the abbey was complete. Until 1274 we have no notice of the progress of the work, but at this date we find that the body of Robert Petherton was buried before the altar of St. Thomas the Martyr, on the left hand of the tomb of Abbot Michael. Leland gives his epitaph, and states the tomb to be in the north transept—hence the north transept must now have been sufficiently finished to receive the relics of these two abbots, and to have an altar dedicated to St. Thomas. We are now able to see how gradually the building has been completed. First the transepts were mentioned, —then the choir,—then the dedication of the high

altar,—after which its ornamentation and the screen, —and to finish the whole, the vaulting and ornamentation of the nave. Unfortunately the vaulting is quite lost to us, and the pictures are no more, but the clock, constructed by Peter Lightfoot, a monk of Glastonbury, in the beginning of the 14th century, still exists in Wells Cathedral, and it may be classed with others of a remarkable character to be found on the Continent. Adam of Sodbury was buried in the nave he had vaulted, with his father on his right, and his mother on his left hand.

John of Brainton, Prior of Glastonbury, was elected 1334, and among other things erected an altar to St. Dunstan, on which he expended large sums. It is evident this must have been a conspicuous object in the church, and it is to be regretted its site is lost.

We may skip over the names of several abbots, each of whom added his mite to the abbey, till in 1493 Richard Beere was elected. He was a great scholar and a most courtly abbot. He possessed the most distinguished gifts of any abbot since Dunstan, and Henry VII. selected him as ambassador to Italy. He was a great friend of Erasmas, who corresponded with him, and consulted him on works he was writing. He built the almshouses on the north side of the abbey for poor women, and also the manor house at Sharpham, which, until this date, was merely an insignificant lodge. In the great church, towards the east end, he built Edgar's chapel, and made a survey of the lands and

possessions of the abbey. In many parts of the town his monogram may be still seen, proving how almost ubiquitous his influence was.

On his death, in 1524, the monks paid Wolsey the compliment of asking him to choose an abbot for them, he being acquainted with the wants and necessities of the monastery. To their surprise and pleasure he fixed upon Richard Whiting, camerarius, or chamberlain, in their abbey. He was a favourite, though occupying but a menial position among themselves, well born, a scholar, and a good christian. Dr. Layton, who in 1535 was sent down by Cromwell to inspect the monastery, reports "Yesternight, late, we came from Glassynburie to Bristowe," and speaking of the morality of the place he continues, "At Bruton and Glassynburie ther is nothyng notable, the brethren be so straitt keppide that they cannot offende"; and John Fitz-James says "I have spoken with my lorde Abbot of Glaston concernyng such injunctions as weer given hym and his convent by your deputie at the last visitation there. I dowte not they will kepe as goode religion as any house of that order within this realme." Abbot Whiting asked to be excused from attending parliament in 1539, as he found old age and infirmities creeping upon him, but as his name is included among those who were present, it is to be supposed his request was not acceded to. An act was passed ordering the dissolution of the monasteries, by which immense properties came into the hands of the king. When the abbot returned from attending the parliament,

he retired for rest and quiet to Sharpham. While there the visitors arrived at the abbey, to search it for evidence against him, and they followed him to his retreat and there arrested him. These visitors were Richard Pollard, Thomas Moyle, and Richard Layton. They took him back to his abbey, and began "to search his library for letters and books." They say they found a "written book, secretly laid, against the divorce of the King's Majestie and the Lady Dowager, which we take to be a great matter, as also divers pardons, copies of bulls, and the counterfit lyfe of Thomas Bequet, in print, but we could not find any letter that was materiale." Then they sent poor Whiting to the tower "being a very weak man and sickly." After further examination they report, "we have in money £300 and above," and "we have found a fair chalice of gold, and divers other parcels of plate, which the abbot had hid secretly from all such commissioners as have bine there in times past; and as yet he knoweth not that we have found the same"; and reporting upon the establishment they say "we assure your lordship it is the goodliest house of that sort that ever we have seen. We would that your lordship would judge it a house mete for the king's majestie, and no man else." They continued their search for another week, and then report further to Cromwell, "we have dayly founde and tryede oute bothe money and plate, hyde and muryde up in wallis, vaultis, and other secret placis, as well by the abbot as by others of the convent, and also convaide to diverse places in the countrye; and in

case we should here tarry this fortnight, we do suppose dayly to increase in plate and other goods, by false knaves convaide"; and in speaking again of the house they say, "it is great, goodly, and princely, such as they never had seen the like, with four parks adjoining, the furthermost of them but four miles from the house; a great mere five miles in compass, well replenished with pike, bream, perch, roach; four fair manors, the furthermost being but three miles distant, and one in Dorsetshire being twenty miles distant." These commissioners discharged the servants, each with half a year's wages, and the monks with a small sum and pensions, and the book against the king's divorce was sent to Cromwell, and they intimated that they had "come to knowledge of dyvers and sundrye treasons commytted and done by the Abbot of Glastonbury."

The end, which from the first appears to have been determined upon, soon came. He was brought to Wells, and tried upon an accusation of robbing his own church—but, perhaps more probably on a charge of high treason. But whatever the accusation was is a matter of but small importance, the result in any case would have been the same. In some private memoranda of Cromwell's is found the following note:—"Mem. the Abbot of Glaston to be tried at Glaston, and also to be executed there with his accomplices" The trial took place November 14th, 1539, and he was condemned to die with his two monks. He was allowed no time to seek advice or prepare a defence,

and indeed it is questionable whether he really knew what was taking place. On the 15th November he was conducted from Wells to Glastonbury, drawn upon a litter through the town, and to Tor Hill, the record says, where he was executed. The place of execution is however uncertain. The report says he was executed on a spot overlooking the abbey; but the abbey is not to be seen from any part of Tor Hill, therefore the late Mr. J. G. L. Bulleid was of opinion that the last act took place on Chalice Hill, which hill moreover is in a more direct line of route from Wells, coming as they necessarily must have done by way of the Old Road. The body of the poor abbot was quartered "whereof one quarter standyth at Wells, another at Bathe, and at Ylchester and Brigewater the rest, and his hedd upon the abbey gate at Glaston."

The remembrance of this execution remained till quite a late date, and it is said the old inhabitants spoke of it as a murder, while in the neighbourhood, viz., at the foot of Chalice Hill a man is said to be at times seen walking about without a head. This legend appears to confirm in some degree Mr. Bulleid's contention that the deed was enacted upon Chalice rather than upon Tor Hill.

From this time the buildings and grounds passed into other hands, some of which owners appreciated their trust and took care of them, while others appear only to have valued them for what the building material would realize. It has been already stated that the Flemish weavers were allowed

to settle and establish a manufactory here; and at another time the disestablished monks are said by Bennet to have applied for the place wherein to make their home, hoping the means of increasing prosperity would come to them. "We ask," they say, "nothing in gift to the foundation, but only the house, and site, and the residue for the accustomed rent, so that with our labour and husbandry we may live here, a few of us, in our religious habits, till the charity of good people may suffice a greater number." This request, of course, was not granted, and as time passed on the owners appear to have thought it would supply the place of a quarry, where building material, cut and shaped ready for use, might easily be obtained. Large quantities of stone were thus sold and used, while thousands of cartloads were sold for a small sum per load, to form new roads which were in course of being made, and so at last the fine rich old building, which was raised at so great an expense, and with the labour of so many earnest loving hearts; the building wherein for so many years the monks had raised their voices to heaven; which had been the seat of so much learning, and where so large a charity had been distributed; this house, which had been judged "mete for the King's Majestie, and no man else," sank by degrees into the state of ruin in which we now find it.

The Ruins.

From what has been already stated, it will be supposed these give but a remote idea of the former magnificence of the abbey, magnificent

though they are. Originally the establishment consisted of two churches—St. Mary's, now known as St. Joseph's, and Sts. Peter and Paul—and many other buildings, each having its peculiar use, some of which it may be as well to mention.

The Cloisters

enclosed a square space to the south of the west-end of the great church, having a flower garden in the centre, and here the monks, on occasion, took exercise. A door at the east of the cloisters and to the south of the south transept, led into

The Chapter House,

which was used for the transaction of the business connected with the monastery. We may imagine the important matters brought before the inmates; the election of the abbots, and other officers; offences tried, openly confessed, as openly reproved, and in many cases corporal punishment inflicted in presence of the abbot and the whole convent. There stood on a platform the renowned abbot's chair, which is now kept as a relic at Wells. In another part in the same neighbourhood was

The Fratery,

an apartment for novices who had their own refectory, and domestic arrangements; and

The Library,

which was the first in England, consisting of choice and valuable books, the gifts of royalty and devotees of all classes. In the 12th century it was of great

renown, and was greatly increased by Henry of Blois, and was considered the storehouse of all the learning of the time. As the pilgrims all wandered here for the sacred relics of ages gone by, so the scholars came to consult the tomes in the wonderful library. And attached to the library was

The Scriptorium,

where those monks noted for their scholarship and writing ability worked in transcribing the costly books and illuminating missals, &c., an art that is imitated, but scarcely equalled in the present day. Illuminating was an art practiced by a monk, other than the transcriber, the latter leaving spaces for the required colouring. Many exquisite examples, whose value is almost beyond calculation, exist in the different museums of the country, while some few may be inspected in that connected with our own town. On the south side of the cloisters was

The Refectory,

where the whole of the monks repaired for their meals. A table was placed at the upper end for the abbot, the prior, and other officers of the establishment; another for the priests, and others for the monks and those who were not yet priests, and another for the lay brethren. In a convenient part of the room was a pulpit from which portions of the Bible was read by a brother every day during dinner and supper. All stood in their places till the sub-prior, who presided, came, a psalm was sung and a short service performed

before the meal began; and at the end another short service, when the monks retired singing the Miserere. Near the refectory was

The Guest House,

where all visitors were received. They appear to have been able to remain for two days and two nights, and were expected to leave on the third day, although they might gain permission to remain longer by application to the abbot.

The Abbot's Private Apartments

were situated to the west, and at some distance still further west was

The Kitchen,

were provision for four or five hundred guests could be provided. Each monk was compelled to serve as a dispenser in turn, his duty being to decide what food should be dressed, and to keep the accounts for the week. St. Benedict strictly enjoined the rule that the dispenser should wash the feet of the brethren, for he said "As Christ washed His disciples' feet, so they should act to each other, and wait upon each other's wants." When the dispenser gave up his authority, he had to see that every utensil was scrupulously clean. Close by the kitchen was

The Almonry,

a small portion of which only is standing. Here the poor were liberally relieved two days in each week. And thus before the existence of poor

laws, the almoner was in duty bound to enquire into the wants of the people, and see after the poor and sick. In addition to the above there was

The School,

with its own refectory, dormitory, hall, &c. A monk presided over it. Here the scholars had an excellent education, and any showing exceptional talents were passed on to the university. While at the abbey they were maintained free of expense, and had to serve as choristers.

Of all these but little now remains, merely the four outer walls of St. Mary's, some walls of the larger church, the kitchen, and a small portion of the almonry—all the rest has been swept away by time, or more ruthlessly by the hand of man.

The Entrance to the Abbey.

In March, 1909, the Glastonbury Abbey Trustees concerned themselves with the idea of providing a new entrance to the Abbey, the entrance then in use, leading to the Abbey enclosure from Glastonbury High Street being rightly considered both obscure and inconvenient, and ill-suited to the development of the place and the uses to which it might be put in the future. From the first the most feasible plan that presented itself was the acquisition of the Red Lion Inn in Magdalene Street, and the reconstruction of the original entrance to the Abbey at that point; a great inducement to the carrying out

of this scheme being the fact that portions of the original gateway still existed in the fabric of the Red Lion Inn. Accordingly this scheme was decided upon by the Trustees; negotiations were entered into with the owners of the Red Lion Inn and adjoining property which turned out highly successful and satisfactory, and matters having thus been brought to a head, plans were prepared, and the work commenced immediately, the intention being to have the greater portion, if not the whole, completed in readiness for use on the occasion of the royal visit to the Abbey in June, 1909.

Many people have the impression that the entrance to the Abbey from Magdalene Street at the spot afterwards occupied by the Red Lion Inn was the principal gateway leading into the Abbey enclosure. There is no doubt that it was one of the principal means of gaining admission to the Abbey, but whether it could boast of being the main gateway is not so certain. The original entrance consisted of an arched gateway furnished with turrets, battlements, and a heavy machicolation. Adjoining there was another smaller gate and arched way, over which there was built a chamber for the use of the porter. The entrance was probably constructed in 1420 by Abbot Frome, who at the time built a wall round the Abbey. From its general plan the entrance was anything but an obscure portion of the Abbey outworks, but the contention is that it was not so much used to gain

admission to the church buildings as for entrance to the more secular portions, such as the almonry, which stood close at hand. There is every reason to believe that the principal entrance to the Abbey Church was on the north side of the enclosure, leading through Silver Street into Glastonbury High Street. Besides the entrance at the Red Lion site, there was another entrance to the Abbey at the further end of Magdalene Street, running south. A part of the street at this point is called Chain-gate, and it has been contended that the name did not originate from the Gate-house supposed to have formerly crossed the street at this point, but from the Gate-house having been the entrance to the Abbot's lodging within the Abbey enclosure.

With regard to the ownership of the Red Lion Inn, it formed part of the Glastonbury Abbey Estate when owned by the late Mr. James Austin, and subsequently by his son, Mr. Stanley Austin. When the Somerset Compensation authority reduced the number of licenses in the Borough, that of the Red Lion Inn was one of the first to be taken away, and afterwards the house remained in disuse until the estate was sold by Mr. Austin in June, 1907, when it became the property of Mr. E. Jardine, who in turn disposed of the house and site to the Abbey Trustees.

The plans for the new entrance embraced its reconstruction, so far as possible, upon the same pattern as that of the original gateway. The work

was superintended by Mr. Caröe, the architect to the Ecclesiastical Commissioners, who prepared the designs, after examining the arches of the old gateway which had been built into the Red Lion Inn, and ascertaining them to be in good condition, and fit to use as the basis of the work. As can now be seen, the main arch of the original gateway was restored and utilized as an outer entrance, being fitted with a pair of massive and imposing oak doors. The measurements of these doors are 16 ft. 6 in. by 7 ft. each, and they also each weigh 12 cwt. The wood of which they are constructed had been cut up into planks and seasoning for ten years. The smaller arch and entrance way, leading to the Royal Women's Hospitals or Almshouses has been left in very much the same condition as before, as previously it had not been built up, but always used as an entrance to the Red Lion yard and the Almshouses.

Apart from the outer gateway, the remainder of the work in designing and constructing the approach to the enclosure was carried out by Mr. R. Bowring, steward to the Abbey Trustees. To do this, the lands at the rear of the Red Lion was utilized, the out-buildings being demolished, and by means of a kind arrangement with the late Mrs. Gray, the owner, a considerable portion of land was turned over to the Trustees from the adjoining property of St. Dunstan's. Having thus obtained the necessary space, a broad carriage drive was constructed, which, after inclining slightly to the

right for some distance, then makes a decided bend to the right entering the Abbey enclosure facing the north-western angle of St. Joseph's Chapel. At this point the drive terminates with two fine iron gates, with stone pillars, together with a wicket gate for the accommodation of foot passengers. When entering, on the left will be noticed the gatekeeper's house, while on the right there is a small stone-built pavilion, belonging to the Messrs. Gilbert, booksellers and stationers, of Glastonbury, where all the best and most up-to-date guide books and literature descriptive of the Abbey and other places of historical interest in Glastonbury can be obtained, as well as some excellent views. The entrance was formally opened by the Prince of Wales (now King George V.) at his visit to the Abbey in June, 1909, but did not come into general use until some time afterwards.

St. Mary's or St. Joseph's Chapel.

This was the site upon which the first church—the wooden church made of wattles—was erected. It is referred to in many documents as the "Lignea Basilica," the "Vetusta Ecclesia" and the "Ealdechirche." This was the spot upon which the gospel was first proclaimed in our Island. The old Chronicle says, "The new church of St. Mary's was built in the place where from the beginning the old had stood." The present building was erected after the fire in 1184, and was distinct from the larger church. The walls are supposed

to have been built outside those of the earlier building, so as to enclose it, and the older building was not removed until the walls of the latter were completed. But although this church was distinct, it was used as the lady chapel to the larger one, and from the time of Abbot Michael, 1253, we no longer hear of St. Mary's Church, but the "Capella of St. Mary." It is most unusual for the lady chapel to be situated at the west of the principal building, or to be separated from it, but there are instances of such an arrangement, and this was eventually united to the larger church by a galilee, of which we shall speak later. The reason for it being used as the lady chapel may be the sacredness of the ground upon which it was planted; or perhaps difficulties arose in building on ground to the westward of it.

It is not surprising that with all the associations connected with this old church, that it should be deemed more than ordinarily sacred, and that it should become the repository of many saintly relics. St. David and St. Patrick are said to have found their last resting place here, and that King Ina had the bones of the martyrs, Indractus and his companions, translated from the place of their martyrdom, and buried in this sanctuary. William of Malmesbury says, "Here are preserved the human remains of many saints, nor is there any space in the building that is free of their ashes. So much so that the stone pavement, and indeed

the sides of the altar, and the altar itself, above and below, is crammed with the multitude of the relics. Rightly therefore it is called the heavenly sanctuary on earth, of so large a number of saints it is the repository."

This chapel is a gem of art, which attracts the attention of hundreds of visitors. Three of the walls are standing, and on the north and south are four windows, mullioned and rising loftily, nearly to the vaulting, with semicircular heads, between which windows are remnants of richly-decorated panellings. The ornamentation consists of running patterns of foliage and tendrils, while the sun and stars, &c., were painted, the colours of which are observable even to the present day. The style bears witness to the date of its erection. Being built between 1184 and 1186, when it was completed, it partook of the Norman and Old English characters, and is evidently of the transition period. It had a turret at each corner, two of which are still standing, and visitors were allowed to ascend one of them till quite a recent period. The flooring was composed of encaustic tiles. On the whole Mr. Parker points to this as being a most interesting and instructive period for architecture, and he states that no grander example of the transition period can be found, and he truly says, "We may well bewail the wretched greed of the former owners, who for the value of the stones, has robbed us of so grand and eloquent a monument of the skill and piety of past ages."

The north door is a splendid sample of Norman work, and much of it, as well as of the carving of the inner portion of the chapel and other parts of the ruins, is as fresh as if produced by the workman's chisel at a late date. The carving of this door is very elaborate, and consists of four arches, in each of which the figures are still very apparent, and it may well be supposed a connected design obtained for the whole; and perhaps the interpretation given by Mr. Hope in a paper read before the Somerset Archæological Society, at Wells, in 1888, is the best extant. He treats the four arches as No. 1, the inner, and No. 3, as resting each on the jamb shafts, while Nos 2 and 4 are continuous bands springing from the ground round the arch, and reaching the ground again. The figures on the bands are, No 1 beginning from the left :—

1 and 2.—A woman kneeling, and an angel, representing the annunciation.

3.—Two women embracing, representing the salutation.

4.—Represents the nativity, being a house with a bed in the centre, and a sitting figure, Joseph at the head, the Virgin and Child in bed, and figures broken away, probably the ox and the ass, on the right.

5.—Is difficult to decipher, but appears to be a man with his back to an angel with outstretched wings, and his face also turned in the same direction. On the right of the angel is a small bare-footed figure, and beyond a large figure.

6, 7, and 8.—Standing figures, all crowned, evidently the three kings asking of—

9.—A sitting King, Herod, "Where is He that is born King of the Jews?"

Bands Nos. 2 and 4 are filled with figures of the usual things pertaining to agriculture, and the life of the time and neighbourhood.

Band No. 3 consists of eighteen loops:—

1, 2, 3, and 4.—Are, a king standing, another figure also standing, and a man kneeling on one knee, to our Lady and Child sitting; and represents the three kings, who found the King of the Jews, and are offering Him gifts.

5, 6, and 7.—Each contain a mounted figure riding away, viz., the three kings going home.

8, 9, and 10.—Each contain a bed with a man asleep, while on No. 8 an angel issues from the clouds, the ancient method of depicting a vision, and they represent the three kings warned in a vision to return to their own country by another way.

11, 12, 13, and 14.—An armed figure holding a shield, and a club or mace; a king sitting; a knight in ring mail, striking at some object on his left or in his hand; and another knight in chain mail with an infant impaled on his sword; evidently representing the massacre of the Innocents.

15.—Two women weeping "In Rama was a voice heard, lamentation and weeping."

16.—A man in bed, with the hand of God issuing from a cloud, viz., Joseph warned of the death of Herod.

17.—An animal (broken) and

18.—A man carrying luggage, clearly the return from Egypt.

It was evidently intended that the south door should be as elaborately carved as the north, but only some few loops are completed.

The Crypt.

There appears little doubt that this chapel was built at the date already given, and that at that time it had no crypt. This evidently was dug

out at a later date, probably in the 15th century, the windows and doorway being of that date. This must have been a hazardous undertaking, unless the foundations of the building went down to such a depth, viz., twelve feet. Up to this time there were two doors at the east end of the church, leading by way of the galilee into the larger church. These are now blocked up, to make room for the windows, which by their style, Mr. Parker thinks, may be the work of Abbot Beere, 1493, who we know expended considerable sums in building. As the larger church became finished, the bones of many saints were removed to the new ground, and therefore there would not have been so much objection in disturbing the earth, as there would have been in the time of which William of Malmesbury wrote; and as many gifts flowed into the church, they required a crypt in which to store them. At the east end of it, is still standing, though in a very dilapidated state, a remnant of the ceiling, and of the floor, paved with tiles, by which an idea may be formed of its original condition.

The Well

is approached either from the crypt, or by means of a flight of steps from the outside, on the south of the church. The mouth of the well is under an arch beautifully carved, which serves as an example of how scrupulously the monks worked the carving, even if out of sight, and which is as chastely designed, and as minutely carried out as

any of the work open to public view. The well is supposed to have been dug on the spot where the Pyramid—under which St. Patrick was buried—stood. It is unknown when this well was dug, but probably when the crypt was formed, viz., in the 15th century. Whether it was supplied by an independent spring, or whether the water rising between the Chalice and Tor Hilis, and known as the Holy Well or Blood Spring, of which we shall have to speak later on, was conveyed to it, is uncertain. The latter seems the most probable, as on excavations being made at the source of the Blood Spring, some very substantial freestone blocks, nicely channelled out, were found leading in the direction to the Abbey, these stones being traced to the Abbey walls. Also from the sacredness in which the water was held, it seems but natural that the monks should desire to benefit by its possession. It is not to be wondered at, that while whole buildings have been entirely lost, this recess should have been filled up with rubbish, and that only in 1825 it should have been re-discovered.

As already intimated, St. Mary's was a distinct building, and the larger church was built to the east of it. But it was determined to unite the two, and this was done by forming a galilee, and a wide flight of steps, which led from the smaller to the larger building, and the entrance to the church of Sts. Peter and Paul was henceforth through St. Mary's, or the Lady Chapel.

Sts. Peter and Paul.

The visitor will be struck, as he leaves the Ealde Chirche and enters the larger church of Sts. Peter and Paul, by the magnificent arch that faces him; and his admiration will be increased when he considers that it, and its three fellow arches upon which the bell tower stood, were beneath the roof of this larger building. The roof which spanned the space between the south wall, which is standing, and the north wall which corresponded with it, and which is quite lost, rose so as to take in these arches, and was supported by two rows of pillars. East of the bell tower the choir extended, and at the extreme end was the high altar. Of the choir the north and south walls are both standing, and one chapel to the north of the bell tower is pretty complete, and there are signs of another adjoining it which is very incomplete. These two were dedicated to St. Thomas the martyr, and our Lady of Loretto. Corresponding with these, another to the south may be traced, which was dedicated to Edgar. Stone benches round the walls of the choir remain. On viewing the pillars that supported the bell tower, two of which alone remain, the visitor will be struck by the ornamentation of sculptured foliage, which has so well withstood the weather. The graceful arch is an object that strikes one with wonder and delight. Some distance up may be observed portions of the galleries that led round

the choir in the wall. The symmetry of the windows in the choir also, with their choice ornamentation is to be noted. The length of this church is 400 feet, and if the galilee and St. Mary's are measured with it, the length will exceed 500 feet, while the breadth is about eighty feet.

The choir was on somewhat raised ground, and was approached by a flight of some half-a-dozen steps. On the south side of it may be seen some stone coffins that have from time to time been met with in excavating. The large carved stone resting on the ledge near them was taken from some old building in the neighbourhood, and was placed in its present position by Mr. Frederick Merrick, of this place; although nothing authentic is known of its history, the carving appears to represent a branch or plant growing out of the mouth of a barrel or *tun*, and is probably intended as a rebus of some family name, such as "Appleton" or "*Hopton*." The latter is the name of a family who formerly held estates in Ditchet and Witham Friary, and in the time of the Civil War a Sir Ralph Hopton commanded the Royalist forces in Somerset. And classed with it is another curious carved stone mantlepiece, taken from an old house in High Street, Glastonbury (formerly on view here but now removed to the Museum) which represent the pastimes of the place in early times. It consists of three panels, in one of which the figures are evidently dancing, another where archery

is the subject of the design, a sheep at the side, probably for a prize; and the third a wrestling match. Near this chapel is a heap of fragments consisting of old pieces of carving, and figures found in different parts of the ruins, having served as ornaments on tombs—one is an abbot without a head and another a head without a body, &c.

It is impossible to imagine what the church of King Ina was like. In all probability it was in a dilapidated condition when Dunstan was Abbot, and he is known to have repaired and built largely. But the building of which these ruins are thé remains was constructed after the great fire of 1184. It is likely at this time the whole of the ancient building was cleared away, and a new design on a grand scale prepared. Adam of Domerham says, "He" (Fitz-Stephen) "repaired all the offices, and afterwards laying the foundations of a most beautiful church, carried them to the length of 400 feet, and to the width of eighty feet." But now the king died, and the work was neglected for many years. The design of the new structure appears to have been modern English, but there is a certain Norman character about it, which, as has already been stated, may be accounted for from the old materials being used largely in its reconstructions, as from the poverty of the monastery, the builders were unable to purchase and work new stone. The transepts and choir were the first completed.

In this church, at the extreme east end, by the high altar, Edward and his Queen are said to have placed the relics of Arthur and Guinevere, and near the same sacred spot we know that our English Kings—Edgar, Edmund, and Edmund Ironside were laid, besides several of the abbots. But it is a matter of great regret that so little is left of what must have been so magnificent a pile of buildings.

Eystan says, in his "Little Monument," that when he was at Glastonbury, 1722, some part of the Abbot's apartments was standing, but shortly after it was taken down, and some of the materials used in building a neat new house on the south-west side of the enclosure. This house, which in another place he calls "a neat little box," he says can be noticed, being set off in several parts of the front with coats of arms of the Abbey, carved in large stones. This house may still be traced in Magdalene Street, though the carved stones have disappeared.

The Abbot's Kitchen.

This must be distinguished from the kitchen attached to the Monks' Refectory, and was belonging to, and a part of, the Abbot's apartments,—his guest chamber, &c.—where the visitors to the Abbot were entertained, and is therefore the Abbot's rather than the Abbey Kitchen. The whole of this range of buildings was erected by Abbot Fromond, 1303-22, but was not completed till 1333-41, by John de

Breyton. The kitchen is built entirely of stone, as a protection against fire, and is a fine specimen of 14th century work. It is a square building, having the corners cut off by the insertion of fireplaces, and has an octagonal roof crowned by a lantern. A principal feature in it is the louvre, which was common in halls as well as in kitchens of the middle ages. In kitchens this arrangement was essential, the small chimneys not being sufficiently tall to carry off the smoke from a large fire, and therefore they had these openings for the emission of it, and the steam, at the top of the roof. In this example the lantern is double, the outer octagonal, the inner circular. In the interior the roof has eight curved ribs springing from the octagon formed by the fireplaces, and ending in the inner lantern, leaving eight small air-holes round the central large one. There are but few kitchens of this character in existence, and Mr. Parker informs us the one most like ours is at Durham, but it presents many minor differences. A chimney of a chemical laboratory at the new Museum, at Oxford, appears to have been adapted from this. This is a wonderfully-well preserved specimen. In 1667 the kitchen was hired by the Friends, for a meeting house.

The Abbey Barn.

The name Barn is derived from Bere-ern, from which comes bar-ern or barn, the place where barley, and afterwards where corn of any kind was

stored; and hence barton, or the enclosure in which the barn was placed. At a later date these barns, used by monastic authorities for collecting the tithes, were called tithe barns. Where the possessions of the monastery were extensive there were more than one; and the one situated in Chilkwell Street, at the top of Bere Lane, was the principal one in connection with our Abbey. As much skill has been expended in its construction as in many churches. At the four corners are the symbolical figures of the four evangelists. It was probably erected in the time of Nicholas Frome, who was appointed 1420. It is in a beautiful state of preservation. It is a cruciform building, with a fine timber roof, and two large doorways, in the arms of the cross. There are slits for ventilation, but no windows except a small one of trefoil openings under a pointed arch in each of the principal gables, and a larger upright one of two lights, with decorated tracery, over each door. There is a figure of an abbot upon the peak of one of the larger gables and a mutilated figure upon the other.

The Tribunal.

This building stands towards the lower end of High Street, on the north side, and presents a remarkable specimen of the houses of an old date, many of which are found in the town. It is believed to have been the Court House of Glastonbury Twelve Hides, where petty cases were tried, and was built by Abbot Beere, to whom we are

indebted for so much that is of enduring interest in the place. In the front is a long window extending the width of the room on the ground floor, to which it gives light. This is reported to have been formerly filled with stained glass, chiefly designs of coats of arms, of the abbots, the kings of England, and other benefactors of the Abbey. Over this is a bay window, and above a cornice and plain parapet. Over the entrance are two panels, containing, one the arms of Edward IV. supported by the Black Bull of Clare and White Lion of Mortimer, and the other the united Roses of York and Lancaster. At the back is a finely arched window, and within are some carved oak panelling and some good ceilings. The carved fireplaces and doors have been removed. Tradition says there are large dungeons beneath the ground floor, but these have never been explored, and probably are but relics of fabulous legends that ever gather round the older parts of so sacred a neighbourhood.

The George or Pilgrims' Inn.

It has already been stated that visitors were admitted to the Abbey under certain rules, and for periods prescribed by the authorities of the place. These were entertained free of cost to themselves; but it is probable that the number of pilgrims and guests increased; or some may have sought greater freedom than they could expect within the

precincts of the Abbey, and were able and willing to pay for the accommodation they desired. And so another guest house was erected outside the walls, but still under the supervision of an official of the Abbey. However this may be, the building known as "The George" or "The Pilgrims' Inn," stands at the end of the High Street, below the Tribunal and at the entrance to the Market Place. It is a handsome building, highly ornamented, with a lofty facade divided into three compartments by a bold string course, having an embattled parapet, surmounted at each end by an octagonal turret, rising from the base of the building. The turret at the right hand is perforated, and here originally hung a bell. The entrance is not in the centre of the building, and the principal apartments are to the left. The archway is depressed, and there are spandrils filled with foliage, and to the left is a bay window taking up the whole space. The date of the building appears to be about 1475, during the abbacy of John Selwood. It is doubtful whether the windows have not been inserted at a later date. There is a fine hall upstairs, approached by the original staircase from below. Over the gateway there are three shields, one of which contains a St. George's Cross, the centre are the arms of Edward IV., and the third is left blank. The George is now the principal hotel in the town. Collinson in his history of Somerset says it was formerly decorated with figures of the Twelve

Cæsars, two of which, with a mutilated figure of charity, existed at the time of his writing. He also speaks of a subterranean passage which led from the cellar of the house to the Abbey. He gives a very elaborate description of it, with its turnings, and the vaulted chambers to which it led, ending in an apartment in which King Henry VIII. once lay. If this passage ever existed but little is now known of it.

St. John's Church.

The beautiful tower of St. John's Church, in the High Street, stands out prominently, and will attract the attention of all visitors. The Somerset towers are compared very favourably with those of other counties, or will even bear comparison with those of other countries, and this tower of St. John's is declared by the late Professor Freeman, no mean authority, to rank as a good third in beauty of structure in the county, those of Wrington, and of St. Cuthbert's at Wells, taking the palm as first and second. To the uninitiated the tower of St. John's will compare favourably with that of St. Cuthbert's at Wells, but architects draw attention to minutiæ in the construction of the latter that raise it as a specimen of fine architecture. However, it stands out well, and rightly claims attention as a beautiful object. It is 140 feet high, and is surmounted by four pinnacles, which at an earlier date were somewhat more lofty than they now are.

It possesses double buttresses, and is very ornamental. The turrets at the angles are of open lattice work.

Formerly the church stood behind a row of houses, which projected on to the street to within four or five feet of the roadway; which houses were united to those of the High Street, viz., those now occupied by Miss Morris and the Central Somerset Gazette Printing and Publishing Company. The only entrances into the church were, one through a gateway and turnstile under one of the houses towards the east, and a second, by a turnstile at the extreme east end. These houses were pulled down, and the church thrown open to view in 1820, the unconsecrated part of the churchyard, over which the houses stood, being marked off from the consecrated by stones inserted in the earth.

From the inside of the building it may be easily perceived that originally the church was cruciform, the tower rising at the end of the nave, with the transepts extending to the right and left. The two arches, supporting the roof of the north and south transepts, will be seen to be less in width and not so lofty as the others, thus pointing to the fact that the present nave had been erected upon the pillars of the tower, and this space, upon the removal of the tower, was filled in as best it could be. The corbels over the second pier also face westward, which may be taken as another proof of the same fact. The present tower was

built not perfectly in the centre of the width of the nave, and the stair turret partly covers one of the stations of the cross in the outside west wall of the nave. It dates, in all probability, from the abbacy of John Selwood, say from 1456 to 1492—which is somewhat later than the date at which the nave was built—most likely 1420 to 1430.

When the church was being restored, in 1856, the bases of two of the piers, and part of the foundation of the tower were laid bare, as was also some of the old pavement. The cost of the work now done was rather above £2800. The roof is worthy of notice. The pews, which to this date were of the old-fashioned high-backed type, were replaced by the more modern ones; and a gallery, which was placed in the tower at the west end, was pulled down; and the organ, till now placed in this gallery, was removed to nearly the present site. The fine stone-carved pulpit was the gift of Lady Charlotte Neville, while the Misses Neville presented the font.

The stained glass windows must be mentioned, and are all of recent date, as formerly there was only some old valuable glass in the east window, which glass had been collected from various buildings, and put into position without much regard to design. Some few years since Miss Rocke presented the present east window, in memory of her father, Mr. J. J. Rocke, who was nephew of the late incumbent, Dr. Parfitt. The window is by Westlake,

and the old glass before noticed was arranged by the same firm and placed in the two windows north and south of the chancel. The window in the south transept was presented by Mr. J. J. Rocke, in memory of his mother, Mrs. Susannah Rocke, shortly before the church was restored. The small west window in the south transept was given by the Messrs. Munden, in memory of the late Mr. Robert Munden and Sarah his wife. And another window by Westlake is placed in the east wall of the south aisle of the chancel, presented by Messrs. E. and T. Bath and Mrs. F. Barker, in memory of Mrs. Frances Bath, their mother.

There are but few tombs or monuments in the church, but those that remain are good, and worthy the attention of the visitor. One in the north side of the chancel is in memory of Richard Atwell, who died in 1472. He contributed largely to the repairs of the church, and gave several houses in the High Street to it. His wife was also a benefactress to the town and church, and her tomb is in a corresponding position in the south side of the chancel. The brasses of these tombs have disappeared. Then there is an altar tomb to John Cammel, or Camville. He was a former treasurer to the Abbey, and his tomb is of a very ornamental character. On the top is an alabaster figure reclining, which figure has a purse in its hand, thus denoting his calling. The panels on the sides are filled with angels holding shields

bearing inscriptions, now obliterated, and the alternate panels having camels, evidently forming a skit on his name. This tomb has been moved from place to place, apparently to suit the convenience of those who arranged the affairs of the church, and is now standing in the south-west angle of the nave, to which spot it was taken when the church was restored. At the south wall of the church is a brass to a family of the name of Dyer, who at one time held possession of Sharpham. It records the death of Captain John Dyer, April 24th, 1670, and contains the following lines:—

"Whom neither sowrd nor gunn in warr,
Could slay, in peace a cough did marr,
'Gainst rebells he, and lust and sinn,
Fought the good fight, dyed life to winn,"
"Done by Alexander, his brother's weive son. Mors Janu Vitœ."

In the churchyard, to the east of the church is a very beautiful tomb, erected in the reign of Edward IV., to John Alleyn, which retains traces of the most elaborate sculpture. Phelps expresses his surprise that so fine a specimen of the work of a former age should be allowed to remain without more care being taken of it.

It is unknown when the church was first dedicated, but it is probable the duty of officiating in it was performed by some monk from the Abbey, until the time when a Vicar was appointed. St. John's and St. Benignus' were, till a late period, united, and the latter was served by a Perpetual Curate, but all these curacies have been converted into vicarages. The living of both parishes is vested in the Bishop of Bath and Wells.

Before 1719, we learn, the stipend was the sum of £24, viz., £16 for St. John's and £8 for St. Benignus'. At this date it was increased to £36, or £24 for St. John's, and £12 for St. Benignus'. The income of St. John's is now nominally £300; £150 being paid by the Ecclesiastical Commissioners; but the real value is less than this sum, in consequence of the depression in the value of landed property.

St. Benignus' Church,

situated in Benedict Street, was dedicated to the protegé and successor of St. Patrick to the Abbacy. Probably it is of very early date, but when the first church was built is uncertain. It appears, however, that Abbot Richard Beere rebuilt it on the foundation of the older one, and enlarged it by adding the north aisle, and the abbot's initials and device are here found. The latter being a flagon, appears in parts of the building, while over the door is a mitre. The aisle and windows are in the style of the period of Henry VI. The tower is also in the same style, and probably was also the work of Abbot Beere, about 1520. The tower is handsome, but not by any means equal to that of St. John's. It is double buttressed, with an embattled parapet. The four pinnacles, which now surmount the tower, were added only a year or two since, during the restoration and second enlargement. The roof is of oak in panels, and the beams rest on brackets,

sculptured with various devices, among which are a pelican stripping its neck to succour its young; the device of Beere (a beer flagon) and the arms of the Abbey. The nave is supported by three clustered columns with depressed arches, over which are the clerestory windows. At the east end is Sharpham Chapel, opening into the chancel under an arch depressed as those supporting the nave. This church has lately been restored at great expense, and another aisle added. As mentioned in the notice of St. John's Church, this was, until lately, served by a perpetual curate in connection with the Upper Church, but is now an independent vicarage, the living being in the hands of the Bishop of Bath and Wells. In the church there is a fine window in memory of Mr. Stephen Holman, who, for many years, was the Town Clerk of Glastonbury.

Nonconformity is well represented in the Town, there being chapels for the accommodation of the Independents, the Wesleyans, the Primitive Methodists, the Baptists, and the Bible Christians. The Independents trace their chapel to as early a date as 1666.

The Women's Alms-houses.

These are approached through a small archway, forming a portion of one of the entrances to the Abbey. The larger arch was afterwards built up into the Red Lion Inn, but recently the inn has been done away with, and the arch utilized for its original purpose. The Alms-houses were built by that great

benefactor to the town, Abbot Beere, 1512, who for his numerous and important labours for the advance of the place takes a prominent position, if not the most prominent, among the Abbots. These buildings consist of some six or seven cottages, affording comfortable dwellings for as many women of good repute. At the east end is a small chapel which is supposed to have been built about the same date, but the dedication is unknown. In it is a fine old altar, and by its side is a recess, which, upon the supposition of its being the original altar of the chapel, is likely to have been used for keeping the priest's vestments in.

The Men's Alms-houses

are at the lower end of Magdalene Street, and are supposed by Mr. Freeman to have been formed by dividing a great hall into apartments, now used by the tenants of the houses. The chapel would have opened into the great hall, which arrangement is usual to many infirmaries of monasteries as a convenience to patients. Each tenant has a sitting and bedroom; and beyond the houses is a piece of land, divided into as many gardens as there are inmates of the houses.

The High Cross.

There are several fine old market crosses in the neighbouring towns, and it is a source of great regret that the splendid specimen, which formerly stood upon the site of the present more modern achievement, was allowed to go to ruin, or that one more in

unison with the ancient character of the town, should not have been erected in its place. The old cross stood in much the same position as the new one, and we learn from Collinson, that it was formed of hewn stone, being octagonal in form, with a roof supported by finely clustered columns round a central pillar. A raised seat surrounded the base of this shaft for the commerce of the market people. The central shaft surmounted by a statue rose above the roof. Adjoining was an ancient conduit, also of hewn stone, having a vaulted roof, and supplied with water from a reservoir at the top of the town. The old statue that stood above the roof is now in the Museum.

This fine old building was destroyed in 1806, and the present one erected in 1846. It is an ornamental pillar, said to be a copy of that at Waltham Cross, and is excellent as an ornament, but is not, as before stated, in keeping with the old town.

The Museum.

The Town Hall is situated in the Market Place, and is a plain but substantial building, and the part beneath the Council Chamber is used for the purpose of a Museum, and Art Classes. In 1886 the question was mooted of the advisability of forming a Local Antiquarian Society, and of collecting the many articles of interest that were known to be in the hands of various people in the neighbourhood, as the nucleus of a museum. The matter was taken

up with spirit, and the Corporation very handsomely gave up the lower portion of the Town Hall for the required purposes; a representative committee was formed and the society started. At its inauguration a Loan Exhibition was opened, which was visited by large numbers of people, and great interest was awakened in the object. Since then many additions have been made to the Museum, and the Society, besides obtaining the services of many eminent men known for their Archæological research, to read papers at their quarterly meetings, have, with the assistance of some of their members, excavated upon the site of the old Monastery, as noticed when treating of St. Patrick. Some very valuable objects connected with the ancient history of the place are there also exhibited.

But what has raised the Museum above the majority of local institutions of the same kind, and what has almost entirely filled the cases, is the finding, in 1892, of certain mounds in a field, in Godney Marsh, by Mr. Arthur Bulleid, which mounds, upon excavations being made by him, were found to be the site of a

Prehistoric Village,

each mound marking the position of a hut. There are from 60 to 70 of these mounds, and on cuttings being made through and beneath them it was found they were all of the same character. It appears that oak planks were placed upon brush wood, thus forming a platform that was common to several of

the huts. On this oaken platform clay was placed to raise the floor above the marsh; and in or near the centre the hearth-stone is always found. The walls of the dwellings were formed by uprights, which penetrated through the layers of clay, and mortiсed into the planks beneath. These uprights were very close together, and wattles were intertwined between them, and the walls were completed by being plastered on the outside with clay, or daub, and specimens of this have been found with the impression of the wattles on one side, and that of the thumb pressing it on to the wattles on the other. The platform was kept in position by being pinned by means of poles penetrating the peat below to a considerable depth, which pins were bent at their heads to prevent removal. A considerable portion of the border of the village has been unearthed, and it is found to have been formed of wood-hurdle-work, as a protection, it is supposed, of the whole community. A very large number of sling stones have been found, and no doubt the inhabitants were subjected to attacks from outside; indeed Mr. Boyd Dawkins is of opinion that war was their normal condition. Our historians are responsible for the opinion that our early progenitors were little more than half savage, dressing, if they dressed at all, in skins of beasts killed in the chase, or much of the body left bare, and painted with woad, that plant growing in the neighbourhood; but it is clear from the numerous "finds" that have been made, that the inhabitants

were industrious and not altogether uncivilized. Without doubt they cultivated the ground a good deal, and several varieties of seed have been found, as well as the Querns used for grinding corn. It is evident they wove, as the bone shuttles and combs they used, and weights for keeping the threads in their proper places, have been found, hence it is pretty certain they wore other clothing besides skins. They made pottery both by wheel and by hand, some of a very ornamental character. They also worked in metal, as vessels are found used as crucibles in which the bronze has been melted, having some of the metal attached. Numerous articles of bronze have been found. They were experienced carpenters, as is shown by the work that has been unearthed, as well as the tools that have been dug up. They also carved wood, some pieces elaborately. Bone needles beautifully made with points and eyes complete, slender and delicate fibulœ, the exact pattern of our safety pin, and no doubt used by the females to pin up some slight articles of dress,—or as brooches, have been brought to light. Very many articles, made of horn or bronze, have been found of great interest.

At a short distance from the village a boat was also found 17 feet in length, formed from the trunk of a tree, hollowed out by fire it is supposed. A portion of another boat was also found near the border of the village. The skulls of two men have been discovered, who appear to have met with rough

usage, the bones of one having been cut by a sword or battle-axe; also the skeletons of two children. But although so many things that throw light upon the former dwellers in this locality have been found, they do not appear to have had any direct dealings with the Romans. There are no coins found, nor the slightest particle of Samian ware, it is therefore presumed that the date of the village is prior to the Roman settlement in England, or some 300 years B.C.

Space precludes a more detailed account, but the excavations are only about a mile from the town, and are in every respect worthy of a visit. Many of the objects found may be seen in the Museum, but a visit to the field itself will amply repay the time and trouble, and will afford a more complete idea of the village than any description. The field in which the excavations are being carried out was the property of the late E. Bath, Esq., who very generously made a present of it, about five acres, to the Glastonbury Antiquarian Society. Other excavations have been made at Beckery, where ruins of what is supposed to be the first Abbey have been found.

These discoveries help to throw much light upon the history and the life of our ancestors, living here at least 2,000 years ago. As but few articles have been found of undoubted Roman manufacture, and no coins, it is assumed there was no direct intercourse with the Roman world, and that the village must point to a time before the Roman invasion of our island.

These excavations have excited, and are exciting much interest, and they have been visited by all the most renowned Archæologists in England. They are still being proceeded with, and new discoveries are frequently unearthed.

The Cemetery

is situated in the Wells Road, and to it there is a good ashphalte path, it being a favourite walk for the public. The situation is on the slope of Edmund's Hill, and from the upper part is a beautiful prospect towards the west over the lowlands between the town and the Bristol Channel, with Brent Knowle in the extreme distance, the Mendips being on the right, and Weary-all, and the Polden Hills on the left. A beautiful quiet spot—a true God's acre—in which many of the worthies and regretted from among the inhabitants rest, and in which there are but few who cannot point to some portion, sacred to some loved one, and in which one feels the quiet influence of solitude, and the sacred purpose for which it is set apart.

The Blood Spring or Holy Well.

This is a spring that rises in the grounds of Tor House, at the foot of Tor Hill, or rather in a valley between the Tor and Chalice Hills, and a legend is attached to it as pretty as any extant. When Joseph came to the island he is supposed to have brought with him the Chalice of the Last

Supper, and that it was buried somewhere in the hill now known by its name. Tennyson, speaking of the cup, says:—

"The cup, the cup itself from which our Lord
Drank at the last sad supper with his own;
This from the blessed land of Aramat,
After the day of darkness, when the dead
Went wandering over Moriah—the good Saint,
Arimathœan Joseph, journeying brought
To Glastonbury, where the winter thorn
Blossoms at Christmas, mindful of our Lord."

From the spot where the cup was buried, wherever that may be, a spring arose, which has ever flowed, and is still flowing in copious streams of the purest sparkling water.

"Ah me; so long ago
The mists of clouds and ages come between
That time and this, yet still the Chalice Spring
Is bubbling up; nor winter frost nor drought
Affect it; still it flows on ceaselessly.
No man's invention can direct its course,
Nor find from whence it comes; no hill supplies
Its shining waters; straight from out the cup
It springs and shall spring ceaselessly, for aye,
A gift, a miracle, from God to man." *

So far its name of the Holy Well may be accounted for. But it has another and if possible a more sacred name still. It is a chalybeate water, and the iron in it is easily oxidised as it becomes exposed to the atmosphere, and it leaves on the stones or earth it passes over a red deposit, from which peculiarity added to the supposition that it

* A. M. Meadows.

issues from "the cup, the cup itself," forms the foundation for its being known as the "Blood Spring." Moreover after traversing a considerable distance, and falling into a stone trough, from which the overflow water escapes from the top, the deposit, being more confined, has been observed to form at the bottom of the vessel, a solid substance, which had the appearance of clots of blood.

With these associations, it is not wonderful that the spring was held in great reverence by the saints of old, and that by its use many and great miracles were effected. It has, from the earliest times, been renowned for the cures, that pilgrims to its source obtained. It is very probable the water was conveyed to the abbey: and there formed a source of income to the Monastery. It is much more likely the well in St. Joseph's Chapel, as it is now called, was supplied from a spring considered so sacred as this, than that it should have received its water from one in the immediate vicinity, of which there is no trace.

In 1751, Mathew Chancellor, of North Wootton, published a dream he had had, in which he was directed how to use the water for the disease (asthma) from which he was suffering. These directions he implicitly followed, and found permanent benefit. In 1852 a book was published by a physician, in which he gives his view of the value of the water, and the manner in which it acts upon the human frame, and then follows a large

number of cases cured by its use, the accounts taken from patients who swore before a magistrate as to the truth of their assertions. At this time the waters were visited by large numbers of patients from Bath and Bristol, and the surrounding parts, some thousands coming within a very short space of time. So large was the number that lodgings could not be obtained for all who came.

Of late years the waters have fallen into disuse. The notion has arisen, in connection with other waters of the Island as well as with these, that, those in foreign lands are more effectual, and that as they are more difficult to be obtained, and therefore more costly, are to be preferred, but there is no doubt that for many diseases the inhabitants of this town possess a most valuable means of cure. There are few to whom the water is not known, and within quite recent times the street has been lined with conveyances of various kinds, bringing people from a distance to bathe in, or drink of it. Scarcely any one, having lived for some time in the town, but knows of some case of cure effected by its means.

As before stated, the water rises in a valley between the two hills, and the chambers built around the source are formed of very thick walls, about eight feet high, and, by some, are thought to be of Roman work. One chamber leads into a second, by means of a doorway, by which it is possible to walk from one to the other. Each

chamber is about six feet square, and the water rises to the height of about six feet, when an exit is made for it by which it is conveyed to the Bath Houses lower down in the grounds. These chambers were originally built upon the level ground, but the land being used for gardens, and being continually subject to the silting process from the orchard above, these buildings became gradually earthed up, till at last the opening was some three or four feet below the surface, and now the earth has been sloped away to the door leading to them. Formerly the means of conveyance of the water to the said Bath Houses was by the trunks of trees bored through to form pipes, and made to fit one into the other. Some of these, dug up some few years since, are to be seen in the Museum. These pipes were replaced by glazed earthenware ones. In the chamber spoken of already, the sparkling water wells up at the rate of about 24,000 gallons a day, winter and summer, and appears never to be affected by the wetness or drought of a season.

From the bottom of the chamber channelled blocks of freestone laid down in the direction of the Abbey, no doubt forming part of a system, were traced to the top of Bere Lane, where they crossed the road and entered the Abbey grounds, and in all probability by them the water was conveyed to the Holy Well in St. Mary's Chapel, and there utilized for the profit of the Monastery. Of late years it has been conveyed to a piece of

ornamental water in the Park, and from thence into Magdalene Street, at the lower part of the town, and in 1752 were taken across the road to a house built and used as a bath house.

No doubt the cures affected by this water were made in the age of faith, and were called miraculous. Somewhere near the spot where it rises, viz., at the foot of the Tor, we find it reported that the early missionaries lived in caves, or rude huts, living the life of anchorites, till they were brought into association by St. Patrick. From this fact it is probable the place obtained the name of the Anchorage when the first building was erected. Latterly the house was turned into an inn, and it naturally was called the "Anchorage," which soon drifted into "The Anchor Inn," and if a visitor asks of an old inhabitant even now, the way to Well House Lane, or the path up the Tor, he will be told to turn up by the "Anchor Inn"; for it is only at a very late date that the house has assumed the name of "Tor House."

The property is now in the possession of a party of Catholics, who are certain to have the water eventually utilized, and who will be willing and pleased to show the spring to any visitor, and allow him or her to taste the water.

Tor Hill.

This hill has been mentioned several times, and no one should visit Glastonbury without ascending it. It is a conical rising ground, a character of

elevation which is common in the neighbourhood, there being several, among others some near Godney, on the rising ground towards Wookey, and which are known as The Isles even now. The Tor stands out very prominently, and forms a landmark for miles around. It is 520 feet high, and had formerly a church on its top dedicated to St. Michael, of which the tower now alone remains. It is usual in similar positions to find the dedication to be to St. Michael, he being the guardian saint—and here he guards not only the sacred precincts of the Abbey below, but all the surrounding country, and extends his view even to the distant shores of both sides of the Bristol Channel. The church is of very ancient date, but no record of its first erection is extant. St. Patrick, however, makes mention of it when he came over, soon after 461, as being then in ruins, and traces the foundation to two of the very early apostles to the isle. He says, as given by Dugdale, "But after much time, in company with my co-brother, Wellias, after cutting down the woods with much difficulty, we ascended to the top of the hill, which uprears itself in that Island. On reaching the top of it, an old temple appeared, well nigh destroyed, yet available for Christian worship, and even, as it appeared to us, chosen for God's use. Which when we had entered into, we were conscious of an odour so pleasant, that we believed ourselves surrounded with the delights of Paradise. And by thoroughly searching through the place we

found a book in which were written the Acts of the Apostles; likewise the Acts and Doings of the holy men Phaganus and Diruvianus, but for the most part obliterated. Still, towards the end of the book, we found writing which said 'As Phaganus and Diruvianus foretold by revelation from our Lord Jesus Christ, a temple was built in honour of the Holy Archangel Michael, with this statement from an approving God: that as long as it was held in honour by men, so long should those men be honoured, even to eternity'; and it was said in those writings that Phaganus and Diruvianus stayed in that place for nine years, and that thus they sought to obtain thirty years indulgence for all who visited, with holy desire, that place, the hill of Christ, in honour of holy Michael." And then St. Patrick and his companion are told to rebuild the church, and to dedicate it, as the elder had been, to St. Michael. This they did, and they gave it, and the book in which this information was written, into the keeping of two brethren, Arnulph and Ogmar, and a copy of the book was made, and deposited in the Church of St. Mary, the Ealde Chirche, "as a record for posterity." "And I, brother Patrick, by the advice of my brethren, to all who shall cut the wood from any part of the aforesaid hill, with the pious intention of making the way more accessible to the old Christian Church, and aforenamed shrine, grant 100 days of absolution."

Whether we may credit its foundation at so early a date as the foregoing would point to or not, it has no doubt a very early history. The body of the church was reported to have been thrown down by an earthquake at the latter part of the 13th century. John of Glastonbury says "at this time, in the year 1275, on the third Ides of September (September 11) the Chapel of St. Michael of Torre, fell down by reason of an earthquake," and as we shall see shortly, a charter granting the right to hold a fair was granted in 1127. After the earthquake it was evidently rebuilt, as, just previous to the death of Abbot John de Taunton, numerous indulgencies were granted to those who would assist in its restoration. The Tower is very strong, and has been carefully preserved by the owner, the late Ralph Neville Grenville, Esq., of Butleigh. The carvings in the front which are still discernable, are curious and interesting. One is merely a woman milking a cow, which appears to be the recognised emblem of St. Cuthbert. The same carving is observable in the North door of St. Mary's Chapel. There may, perhaps, formerly have been a building dedicated to St. Cuthbert, as he is mentioned more than once in connection with the Abbey; and there is the Church of St. Cuthbert at Wells. A second is a pair of scales, in one of which St. Michael, who stands by, an interested observer, has placed the Bible, and the Devil on the other side is

trying to force down the scale, and is putting his foot in it, in more senses than one, but of course unsuccessfully. A third is an eagle plucking the feathers from its breast. In the early part of last century the walls of the church were laid bare. The register of St. John's Church contains the notice of a burial of one John Rawes, at St. Michael on the Mount, December 21st, 1741; and it is also said to contain a notice of a marriage at the same place of a member of the Rocke family.

At the foot of the hill, until about 70 years since, a fair was held, which was first instituted by the charter already mentioned, issued in the reign of Henry I., 1127, "Apud monasterium S. Michaelis de Torre," and it was an important event, and a source of much profit to the landlord. It was to last for six days—five before the feast of St. Michael and on the Feast Day itself.

About 70 years since, it was removed into the town, and is still held, but in a field abutting upon Benedict Street, on the road to and near the Station. But it has left several marks of its old habitation. The field at the foot of the hill is still known as Fair Field. The place where the tolls were taken still retains its name of Tolzey and Socks Wragg; and the spring on Coursing Batch, were the horses were packed, and watered, is still known as Peck or Pack Spring, and Coursing Batch itself was in all probability the place where the horse fair was held, and where

the steeds were tried, while Cinnamon Lane, close by, denotes the part devoted to the sale of spices and grocery—all such commodities, in the olden time, being thus provided. For more than 780 years has this fair been held, and it is still very flourishing, although its character has somewhat altered with the requirements of the time.

The ascent of the hill from Chilkwell Street is easy, and as the visitor progresses, it is pleasant to view the glorious prospect as it opens up. To assist the weary, seats are provided at the different stages. When half way up, the pilgrim may easily imagine "The Island" as it existed in the early days. The water would reach to the foot of the various hills, and the Tor, Weary-all, and Chalice, and St. Edmunds, would rise up in the midst, and as the Ealde Chirche was built, and the people flocked around the apostles, the town would take some form, and the higher grounds be chosen for the best houses. The lowlands however will attract the attention, stretching as they do to the Bristol Channel. Towards the right and at the foot of the hill may be seen the site of the Saxon residence of King Edgar, now a stately pile rearing its roof among the fine trees of the neighbourhood. This gives the name to this suburb of the town, Edgarley. And beyond it to the left is West Pennard Church, a prominent and pleasing object on the side of a hill; and between the two places is the only point by which the early

Islanders had commerce with the outside world by land, as mentioned in a former stage of our history. This point, Haviatt, as there stated, means a gate, and was fortified, the mound forming the fortification extending some distance right and left of the high road.

The prospect from the summit is almost unique. being a complete panorama. To the north, Wells may distinctly be seen, lying peacefully in the valley, with its Cathedral and St. Cuthbert's Church rearing their towers loftily to the sky. The whole backed by the Mendips, which range both east and west. Following the line of these to the west, a break in the range may be seen—Cheddar with its magnificent and lofty rocky pass, and the most beautiful stalactitic caves in the world. The range may be traced towards the west until it loses itself in the Bristol Channel, near Weston-super-Mare, its extreme points being the Steep and Flat Holmes. On a clear day the water may be distinctly seen with the naked eye, and at times even small craft passing Burnham; with the glass these are easily discerned. On the south are the Polden Hills, with its striking monument to the memory of Sir Samuel Hood; and beyond these are the heights in Dorset, while the Quantocks, in the neighbourhood of Bridgwater, extends to the southern coast of the Channel; and these again are over-topped by the lofty peak of Dunkery Beacon, near Porlock. Several towns may be seen sheltered

under the various hills, but in the immediate vicinity are Wells on the north, West Pennard on the east, Butleigh and Street, divided by the Brue, on the south, and Meare and Godney in the lowlands on the west.

On the occasion of the Jubilee, there was a bonfire lit on the summit, while around in the darkness others from the various heights shot up in all directions, till more than a hundred were counted, which was a spectacle not likely to be soon forgotten by those who witnessed it. It recalled the ancient times, when the beacon fires flashed intelligence from point to point.

"And broader still became the blaze, and louder still the din,
And on and on without a pause, untired they bounded still;
All night from town to town they sprang, they sprang from hill to hill."

Weary-all-Hill.

The name of this hill may merely mean O'rwall, or Over the Wall [of the Abbey]—see page 13. It is often called Wirrall, and Mr. Freeman gave it as his opinion that that is its true designation, "Wirrall" meaning a promontory. In the "Cranii Britannica" is the following, "the Cornabii of Caithness have the same name as the Cornavii of Cheshire with its horn like promontory of the Wirrall."

This hill seen from the Tor, appears, if we imagine the land covered with water, like a whale lifting its huge back up into the air. There the

hill lies basking in the sun, with a house dotted here and there at its foot or on its side. The ascent by Hill Head is anything but prepossessing, being through the worst part of the town, but the view from the summit repays any unpleasantness thus occasioned. In a direct line to the top, a stone lying flat on the surface of the ground, is met with, denoting the spot where "The Holy Thorn" grew. It is inscribed

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A.D. XXXI.

The hill stretches from Glastonbury to Northover, where formerly an Abbey Mill stood, and till quite lately the old water wheel might have been seen. The hill is not so lofty as the Tor, but presents a fine prospect. Glastonbury can boast of only two manufactories, and both may be seen from this point—one to the right, in the valley and on the banks of the Mill Stream, there being a large flour mill in close proximity to it—and one at the extreme end of the hill, at Northover. The latter belongs to Messrs. Clark and Morland, and is for the manufacture of skin rugs, employing a large number of hands. The other is Messrs. Baily's, and is likewise for the manufacture of rugs and certain kinds of gloves. The district in which Messrs. Baily's factory is situated is known as Beckery, and was formerly an island, it being repeatedly spoken of by the old writers as the Island of Beckery. It was here that supposition

places the first monastery, built and conducted by St. Patrick. St. Patrick, speaking of this institution, says, "And finding them (the disciples) humble and quiet, I preferred being subject to them rather than live surrounded by the cares of Royalty. But as we were all of one heart, and one mind, we decided to live together, to eat and drink the same, and to sleep in the same house. And thus it was they selected me, although so unwilling, to be their head; for I was not even worthy to unloose the lachets of their shoes." On the rising ground behind the factory this Monastery was erected. The walls, as before stated, have been lately traced by the Glastonbury Antiquarian Society, and a chapel and dwelling-house discovered. Beyond this, somewhat to the left, is Brent Knoll, about two miles inland from Burnham, which has a most interesting Roman encampment on the top. On the left hand side of the hill is Street, a large village of some 4,000 inhabitants, about three-quarters of a mile off, the principal support of which is the large boot and shoe factory of the Messrs. Clark. Mr. W. S. Clark accepts the responsibility as well as the profit attaching to his position, and encourages any good and benevolent scheme for the benefit of his native place, and of the hands employed. He has lately presented to the village a fine Town Hall, which he has built at his own expense, and which forms an ornament to the place. It contains many rooms for reading, lectures, museum, and classes. Mr. W. S. Clark has also a factory for making

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leather boards. There is also a smaller boot and shoe factory called "The Sadler and Lockhill Shoe Works." On the left the Polden Hills again are apparent with the Monument. Between the hill and Street is the River Brue, running like a silver thread in the valley. On the further side of the Polden Hills is Sedgemoor, the scene of the last battle on English ground, and of Monmouth's defeat. This moor extends to Bridgwater, and nearly to Taunton.

The Holy Thorn.

On this hill, tradition says, Joseph and his disciples first rested, and being weary, called it Weary-all-Hill. It does not follow, because they rested here, that this is the spot at which they landed. Indeed, one account says they landed at a spot reached by passing over Stone Down, where two old oaks stand, of which more will be said when we treat of the various walks around the town. These two oaks are known as "Avalon's Oaks," and from this spot they must have traversed the road with the Tor rising to the left, till they reached the part where the town now stands, and from thence up this hill. For some reason, whether because his followers wanted a sign, or the people around, faith in the unseen, Joseph

"With his well-nerved arm, struck his staff
Deep in the ground: 'There may it stand,' said he
'The emblem of its parent cross, which bore
The father of our life and happiness,—

There may it stand, through many a future age,
Firm as the faith we plant within this land
Where we begin our pilgrimage.'
. . . . . .
Thence sprang
The thorn of Avalon, the wondrous tree,
. . . . . .
By wood cut from the cross." *

And there it sprouted and blossomed at once, and ever since blossoms at Christmas season: As Tennyson writes—

"Where the winter thorn
Blossoms at Christmas mindful of our Lord."

On ascending the hill the visitor will come upon the stone mentioned before: and Dugdale, who gives a drawing of Weary-all, places a tree in about the same position, marking it "Sacra Spina."

Whatever may be the origin of the Holy Thorn, whether it has a Continental birthplace, and is merely an offshoot of some species of thorn there growing; or whether miracle embraces it; there is no doubt that it does blossom in the winter, about Christmas Day. In one case it is said, that as it did not blossom on the 25th December, it was considered a proof that that was not the true Christmas Day; and as, on the other hand, it did put forth its blossoms on the 5th January, Christmas Day old style, it was thought to receive the divine sanction of the Holy Day. And it is further reported, that some considerable number of people, disappointed at its not blossoming, refused to attend

* T. Mayhew.

church, or to keep the day as a church festival; and so serious was the movement, that the ministers of various villages thought it prudent to give notice, that Old Christmas Day shall be kept as in former times.

For a long time pilgrimages were made to the tree, and the Bristol merchants made money by drying and exporting the flowers to foreign parts. But in later days the whole thing was looked upon as a superstitious fiction, and one trunk of the tree was cut down in the reign of Queen Elizabeth—the other trunk being destroyed in the time of Charles II. It is stated that on its destruction a piece flew off and sadly wounded one of the men employed in the sacrilegious act. The tree has quite vanished from its ancient site, and now is only to be found in the gardens of the neighbourhood, or dispersed in various directions, being multiplied by budding and grafting. The nurserymen or the publisher of this Guide in the town, will at any time supply young trees.

It is quite an historical object, and many amusing notices of it may be collected. Thus an old Somersetshire Poem speaks of it:—

"Who hath not heard of Avalon?—
'Twas talked of much and long agon;
The wonders of the Holy Thorn,
The which zoon after Christ wur born,
Here a planted war by Arimathe,
Thic Joseph that comed over zee
And planted christianity

They zay that when a landed vust,
Zich placen war in God's own trust,
A stuck his staff into the groun,
And over his shoulder looking roun,
Whatever mid his lot berall,
He cried aloud 'We're weary-all'!
The staff et budded and et grew,
An at Christmas bloomed the whole day droo,
And still et blooms at Christmas bright,
And best they zay at dark midnight,
A proof of this, if proof you will,
Is vown in the name of Weary-all Hill,
Let tell Pomparles, or lazy Brue,
That what is told is vor sartin true!"

The earliest notice of its coming into bloom at Christmas, is in a life of Joseph of Arimathea, 1520, by Richard Pyerson, who was a pupil of Caxton's.

"The Hawthornes also that groweth in Werall
Do burge and bere green leaves at Christmas
As fresh as other in May."

In 1535, Dr. Layton, who was sent down by Cromwell to inspect the monasteries of Somerset, writes to him on the 24th August from Bristol "By this bringer I send you relicks; first two flowers wraped in black sarsnet, that in Christmas Mass even, horâ ipsâ quâ Christus natus fuerat, will spring and burgen and bare blossoms."

Gerald in his Herboll, which was first published in 1596, says, "of the white thornes or hawthorne tree, we have in the West of England, one growing at a place called Glastonbury, which bringeth forth its flowers about Christmas by reports of divers of good credit, who have seen the same; but myself

have not seen it, therefore leave it to be better examined." And in treating of the different sorts of thornes he observes again. "The last (of the classes) groweth at Glastonbury Abbey, as is credibly reported unto me."

Camden in the reign of Elizabeth, mentions it; "I should" he says "be esteemed credulous in our age were I to mention the cornel or hawthorne (at Glastonbury) which buds at Christmas Day, as if it was May. Yet many credible persons, if we may believe their testimony, vouch these things for truth."

Bishop Goodman, of Gloucester, writing in 1652, says: "The white thorn at Glastonbury, which did usually blossom on Christmas Day, was cut down; yet I did not hear that the party was punished." And further, writing to the Lord General Oliver Cromwell, he says: "Certainly the thorne was very extraordinary; for at my being there, I did consider the place, how it was sheltered; I did consider the soile and all other circumstances, and yet I could find no natural cause."

It is upon record that Dr. Montagu, Bishop of Bath and Wells, presented the Christmas blossom to Queen Anne, wife of James I.

And Sir Charles Ledley, who was a beau and a wit of the time of Charles II., sings:

"Cornelia's charms inspire my lays,
Who fair in nature's scorn,
Blooms in the winter of her days,
Like Glastonbury Thorn."

And lastly, Loudon, speaking of it gives the legend: "The most remarkable legend connected with the hawthorne is that of the Glastonbury Thorn," and his version of it is that it was Christmas Day when Joseph arrived at the place where he was commanded to build a church in honour of the Virgin Mary, and finding the natives doubtful as to the veracity of his mission, he prayed God to perform a miracle. His prayer was answered by his staff, which he had stuck into the ground, immediately shooting forth leaves and blossoms.

In several directions, at short distances from the town, are parks with manor houses, formerly belonging to the abbey, and serving as rural retreats for the abbots. Such is

Norwood Park,

an interesting old house situated about a mile-and-a-half away in the hamlet of Wick. It was built by Abbot Selwood, whose monogram, surmounted by a mitre, is on a panel between the projecting windows. At one time the house was more lofty than it is at present; the roof has been lowered, and the old stones used to build the gable above the windows. There are some fine old ceilings in the house; and in a kitchen an open fireplace, and an oaken staircase leading to the rooms above. There have been some alterations, but the new work is easily traced. Collinson in his history quotes from a survey made after the dissolution—"Northwood park conteyneth

in circuite four myles, the pales were repayred, the erbige verye good and swete, wherein are 800 dere, whereof ar of dere of antler 160, dere of vascale 640."

Sharpham Park.

This park is raised a little above the moor, and is situated to the right of Walton. The house which formerly was approached by a noble avenue of trees, of which now no trace remains, is mainly interesting from the fact of it being here that Abbot Whiting was resting when he was arrested at the dissolution. And it was here that later, Henry Fielding, the father of the modern novel, was born. His pictures of country life, and of English society, contained in "Tom Jones," "Joseph Andrews," and "Amelia," possess an historical interest that many a novel of modern days lack. The manor house is of uncertain date, but was granted to one of the abbots. The property now belongs to the Earl of Cavan. According to the survey "The parke of Sharpham conteyneth in circuite two long myles of good meede and pasture, with two fayre pondes in the same; wherein are 160 dere, whereof are of dere of antler 20, dere of vascale 140."

The Manor House, Meare.

This probably existed at the time of Abbot Michael of Ambresbury, for we are told that he, after serving the abbey for eighteen years, retired to Meare to rest in 1252, although he retained a chamber and

offices in the monastery for his use. But the architectural features denote the present building to be of a later date, perhaps the middle of the fourteenth century. Mr. Parker appears to think the hall more like a solar, or upper room, though a large one, being sixty feet long; or it may have been used as a solar *and* a hall. The window at the end presents an instance of a practice in use when glass was very dear, viz., of removing the frame of a window from one house to another. The fireplace, large, and interesting, is worthy of notice. In the south wing there was formerly a porch, and it may be that the hall was in this portion of the building, while the solar was on the first floor, with kitchens and offices beneath. Alterations were made by Abbot Beere. Disputes often occurred between the abbots and the bishops of Bath and Wells, about the right of fishing in the mere, or pool—whence the name—and also as to the right of taking fuel, thatch, and other material from the moor.

The Fish House, Meare.

This is thought to have been a house for one of the officials of the Abbey. And as there is no doubt of there having been large lakes close by, used for fish, it was probably the residence of the person in charge of that department. It was built in the time of Adam de Sodbury, 1322 to 1335. Unfortunately it has lately lost its roof, having been set fire to by an incendiary, it is however hoped,

that the owner, Lord Brougham, will have it restored. The mere was stated, in 1517, to have been a mile in length, and three-quarters-of-a-mile in breadth; while in 1539 it was said to have been five miles in circuit, and a mile-and-a-half across. The disparity of size is likely to have arisen from the measurement being taken at one time in summer, and at another time in winter.

To visitors staying in the town the beautiful scenery in the neighbourhood will prove a powerful attraction, independent of those already noticed, The walks and drives around will give much pleasure. A short walk may be taken through Chilkwell, up Well House Lane, taking the path through the fields on the left to Bushy Coombe—a place where hours may be pleasantly spent, and so back into Chilkwell again.

Or in Well House Lane the second turning to the left may be taken, in which lane new prospects are opened up every few yards. By bearing round to the left the pedestrian will find himself at Wick Hollow, by passing through which cutting, he will be at the top of Bove Town.

Or the walk might be extended to the first lane on the right which leads round the foot of the Tor. Many of these lanes, and others to be described, are equal to many of the far-famed Devonshire lanes. This one will lead to the Edgarley Road, at the top of Chilkwell.

Or the walk up Well House Lane may be still further extended over Stone Down, the prospect from which point is most beautiful. From this point Wells may be clearly seen, backed by the Mendips; and the range of the Mendips may be traced nearly to the terminating point. On the right also is a fine stretch of country, with West Pennard church standing out prominently. And if in this same direction the walk is prolonged down the hill, a lane at its foot will be seen on the left, at the end of which are the Avalon's Oaks, noticed in treating of "The Holy Thorn." These oaks are by some known as Gog and Magog—two fine old trees that have stood the wind and climate for many a long year, and which, if they could speak, might tell many an interesting tale of times past. At the end of this lane are two gates—take the one to the right and the path skirting the left hand hedge, and a pretty view of hill and ravine is met, a brook running at the lowest level, where ferns and wild flowers love to grow, and where the birds delight to build, and enliven the air with their sweet songs. Beyond is the farm, through the barton of which the path leads, and by most pleasant lanes a gate is reached which is on the church path leading to the top of Bove Town.

Beautiful scenery is opened up also by continuing in the lane over Stone Down, instead of turning towards Avalon's Oaks, to Norwood Park. The house faces the lane, and the barton should be entered to

get a front view of the building, with its fine old windows and ancient work. From this, the lane, Brindham Lane, leads both to the right and left, and either will give the explorer ample pleasure. To the left he is taken through Wick, and by winding road, past farmhouses lying quietly by the side, or a few cottages, is brought out into the Wells Road, about a mile-and-a-half from the town. The scenery on both sides quite repays one for the labour. If the lane to the right hand is taken the varied scenery is equally good, and the visitor finds himself after a pleasant walk in the Shepton Mallet road, a short distance below Edgarley House.

The old Roman road known as the Old Wells Road starts from the top of Bove Town, and passing over hill and through valley, presenting a series of beautiful landscapes, leads to the end of Brindham Lane and the Wells Road.

A more extended walk will be to Butleigh Monument. The Butleigh Road commences from the end of Magdalene Street, and at the foot of the first hill the path on the left in the fields may be taken. From the summit of the slightly ascending ground a fine view of Glastonbury, and the hills at the foot of which it is built, may be obtained. The path crosses the road and continues in the field immediately opposite, and after reaching the further road leading to Butleigh Wootton House, and passing this same house the fields may be taken again, being careful to proceed in the direction

of the monument. From the monument itself a glorious expanse of moor and hills may be had. On the further side is Sedgemoor, which being so extensive and so level afforded a good ground for Monmouth's soldiers, but being so filled with marsh, and treacherous ditches and soft bogs, was an awkward place for the heavily uniformed soldiers of the crown to manœuvre. Of the hills, the physical formation is very grand, and on the summit of more than one, traces of Roman encampments may be found.

All along the summit of the Polden Hills the most lovely views may be obtained of Sedgemoor to the left, and the fertile country bounded by the Mendips on the right. This to be really enjoyed should perhaps be seen from a carriage, as the views may tempt one further than would be advisable to walk. From the monument to the windmill at Walton is a considerable distance, but being somewhat hilly, and sometimes passing over scanty grass land, sometimes between woods, extending on either hand inland, the road presents a beautiful variety of which the spectator never tires. If the road is traversed to the end it joins eventually the Bridgwater Road near Ashcott, and the path home leads through the villages of Walton and Street. Or at the windmill the high land may be left, and the lane there entered will lead into Walton and so home.

Wells is six miles from Glastonbury. The road is a good one, and the prospect inviting. Here of course the fine Cathedral will claim particular

attention. The walk also round the palace and by the moat is pleasant on a hot summer day, shaded as it is by an avenue of fine trees. The palace gardens are also open to inspection at certain hours and under the supervision of the gardener.

Cheddar is twelve miles distant. It is usual to go one way and return another. Generally the road through the moor is taken, it is level and presents the characteristics of the turf digging and the population of the moor until it reaches Mudgeley Hill, from whence to Wedmore it is very pretty. Mudgeley Hill is the site of an old building, but whether it is a Saxon house of Alfred's or of a more general construction may be doubtful. The walls denote an important building, combining every convenience of the age in which it was existing, with a site that gave everything to be desired by the eye. Wedmore is noted for the treaty bearing its name, between Alfred and the Dane. At Cheddar there is a fine market cross, and church, but what will attract most is the magnificent ravine through the hills, giving rocks with sheer precipitous height of some hundreds of feet, that strike the beholder with astonishment and awe. There are two caves, with stalactites, presenting all imaginable forms, which have been declared the finest in the world. The return journey should be over the hills by Wells or Wookey, where the views are beyond description—grand and extensive.

Wookey is three miles from Wells, and some seven from Glastonbury. Here is a natural cave, known as Wookey Hole, worthy of notice and exploration. The entrance is very beautiful, and was even more so before the water rising in the cavern was diverted to serve the paper mill close by. Above the cave on the hills are Ebbor Rocks—a smaller Cheddar, by some considered more beautiful, though not so grand as the latter. Formerly Cheddar was considered to have been produced by some volcanic convulsion of nature, but the latest idea is that both it and Ebbor were produced by the action of water, cutting a course through the stony bed.

Bridgwater is fourteen miles distant. The drive is a most lovely one, being through a country of various character, undulating, woody, hilly,—indeed a great part of the road is on the summit of a range of hills, from which the most extensive views are obtainable. Sedgemoor on the left, and a fine country open to the Bristol Channel on the right, with the Mendips somewhat to the rear, and the Quantocks in front. Bridgwater has a small but commodious dock, but is principally noted for being the only place where, by the influx of the tide from the channel, the sand and clay is mixed in proper proportions for the manufacture of Bath bricks. Here there is a fine church, in which is some beautiful old carving, and a fine painting over the altar. Bridgwater is on the River Parret.

Taunton is twenty-two miles from Glastonbury, and the road is mostly over moorland and through pretty rural villages. Half way is the celebrated Isle of Athelney, the scene of Alfred's cake burning performance. On a hill close by the road is a monument erected to note the spot.

Somerton is about seven miles distant, and the road is through a lovely country, hills on either side, and a fine pasture country all the way. Here is a fine old market cross, and the roof of the church is so finely carved that it appears as if network was suspended from the rafters.

A beautiful drive may be obtained by passing through Street, Walton, and Ashcott, and turning off to the right through the latter village, and a grand view is observed from the top of the hill before descending into the moor. The road takes over the moor, crossing the railway by Ashcott station, and so on to Meare. Here there are the church, the manor house, and the fish house to be seen, and from thence home through the village.

Another lovely drive may be obtained by proceeding along the Butleigh road to Butleigh, past Butleigh Court, the residence of Robert Neville Grenville, Esq., to the hospital, turn round by this building and continue through a beautiful rural path till the top of the Polden Hills is reached. This point may otherwise be attained by leaving the Butleigh road at the foot of the second hill and proceeding through

Butleigh Wootton as directed in the walk to the monument. When the monument is reached, pass it, and continue past the keeper's lodge till the same spot is attained. This road leads to Kingweston. Turn to the left by Kingweston house, the residence of F. H. Dickinson, Esq., through the village, and on to the village of Keinton Mandeville, the birthplace of the late Sir Henry Irving, the celebrated actor. Leave this village by turning to the left opposite the post office, past the quarries, and home through Baltonsbourgh, West Pennard, and Edgarley.

Through West Pennard, Baltonsborough and Butleigh is an agreeable and rural drive, taking in some of the finest cider orchards in the county.

One of the most lovely drives, though perhaps a rather long one, is obtained by starting on the Shepton Mallet road as far as Pilton. Here may be seen the pretty church, slightly off the high road, and the substantial and handsome manor house. Leave the Shepton road by turning sharply to the left at the top of the hill, and proceed to North Wootton, which village only skirt on the left, proceeding to Worminster. This portion of the road is through hills—the explorer will appear shut in by hills—which open unexpectedly, and present new scenes and new views each few yards. The road itself is also a cutting in places through the hill, and the banks on either side is the home of wild flowers and ferns. Here the primrose, the wild anemone, and the wild

hyacinth, abound in the spring, and birds enliven the air with their cheerful notes. This road leads on and out into the main road from Wells to Shepton, near Dinder, and the road home is through Wells. For variety of scenery this is one of the most delightful drives.

Another is to reach North Wootton by leaving the Shepton road either at West Pennard or at Stein Bow, and proceeding through the quaint old village, into the lovely lanes leading to Wells. Here flowers grow in shaded and sheltered spots, and bloom earlier than in many other parts.

It would be almost an endless task to denote all the pleasant drives and walks around the neighbourhood. It matters but little in which direction the visitor proceeds, in all he will find nature dressed in her most lovely and enticing attire.

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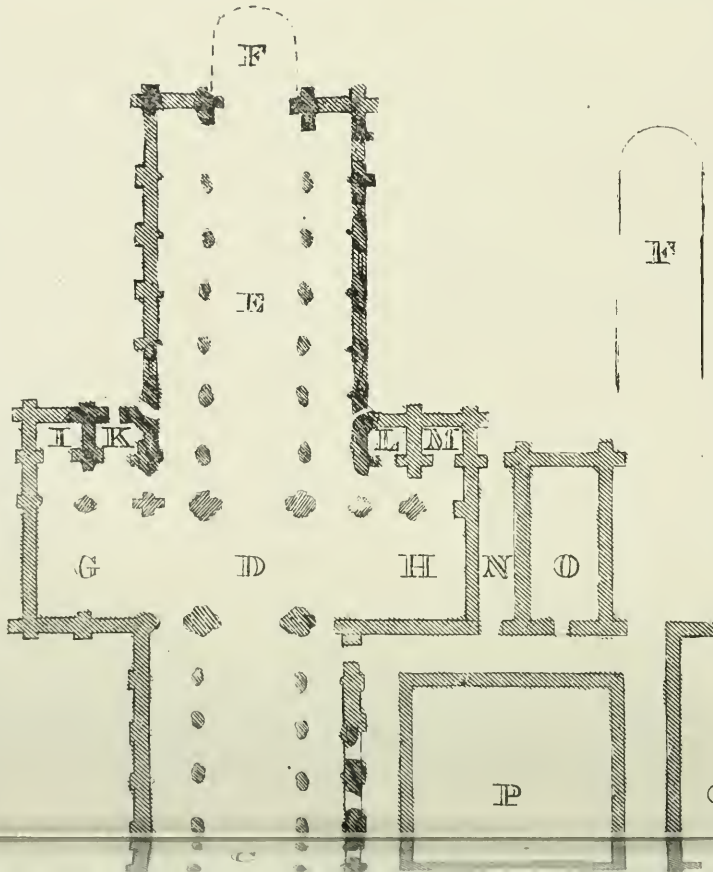
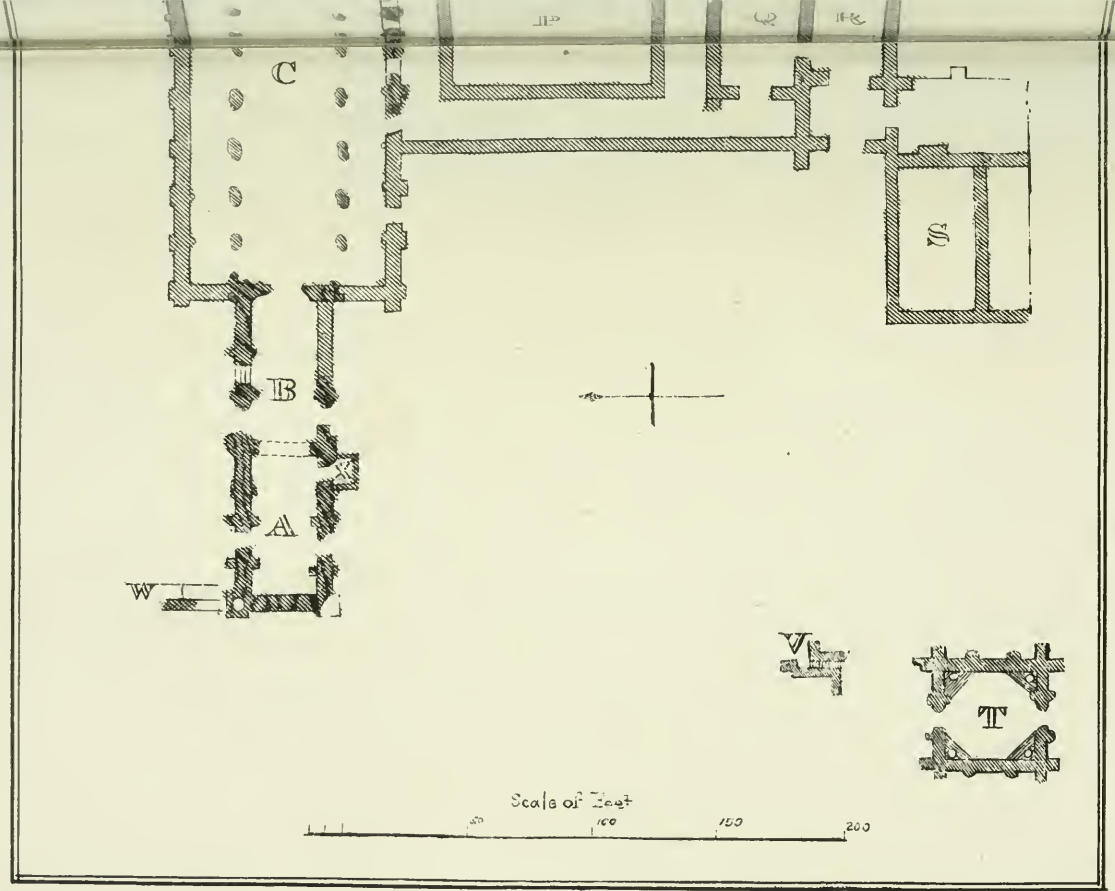


A. St. Mary's, now called St. Joseph's Chapel.
B. The Galilee and additional Building of Henry de Blois.
C. The Nave of St. Peter and St. Paul, or the great Church.
D. The Tower of ditto.
E. The Choir of ditto.
F. The Retro of ditto.
G. The North Transept.
H. The South ditto.
I. K. L. M. Chapels in the two Transepts.
N. A Cloister.
O. The Chapter House.
P. The Area with Cloisters round it.
Q. The Refectory.
R. The Guest Hall.
S. Part of the Lord Abbot's dwelling.
T. The Abbot's Kitchen.
V. Part of the Almonry.
W. A covered passage into Crypt.
X. The Holy Well.



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